Miracles and Healing

E.E. Byrum

CHURCH OF GOD CLASSICS

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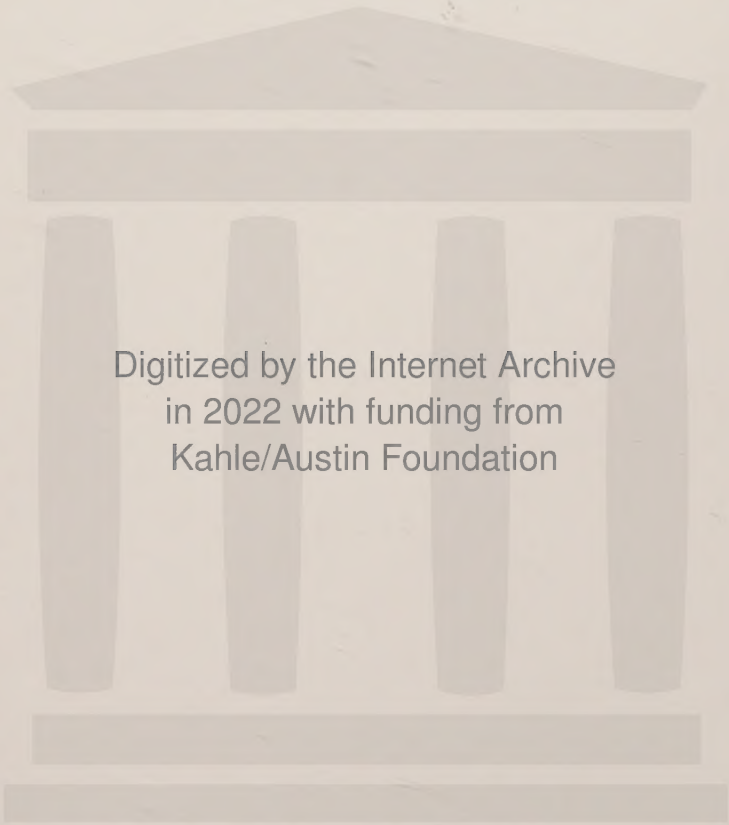
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Church of God Classics
Foreword

Critical to the beginning and the continuation of the Church of God movement is what the late John W. V. Smith, church historian, called a "reformation consciousness." After extensive research, Dr. Smith came to the belief that the pioneers did, indeed, build a theological base for their points of desired reform and went on to articulate positive purposes for the "cause" they espoused. This, history reveals, is particularly evident in the literature produced and the records kept during those early years. Herein, I believe, one recognizes the ingredients that formed the foundation for all that we have been able to accomplish for Christ since the young movement came into being in 1880.

While this "reformation consciousness" is reported to contain four basic concepts, for this introduction allow me to lift up only one of them: they were reformers. As such, they envisioned themselves as change agents, willing sacrificially to invest their time and energy in the cause of restoring the church to the New Testament pattern.

Only a cursory study of our history will reveal that to fulfill this reformation vision, the Bible was recognized as the only reliable criteria for truth. When testified to by the Holy Spirit, these pioneers believed that this divine revelation exceeded all human wisdom and academic knowledge.

Therefore, Daniel Sidney Warner's first book was titled *Bible Proofs of the Second Work of Grace*. Published in 1880 by the E. U. Mennonite Publishing Society in Goshen, Indiana, it became the first in a number of books using the word Bible to indicate their base—*The Biblical Trace of the Church* in 1893, *Holiness Bible Subjects* in 1894, and *What the Bible Teaches* in 1914.

Without institutional structure and relying only on voluntary cooperation, the movement continued to progress for

almost fifty years primarily because of clearly articulated biblical teachings through the printed page. Books have been and shall continue to be vital to the foundational base for the Church of God movement.

Not only did the books we are reprinting for today's church shape the faith of the young movement, they also to a great degree, molded the men and women into the ministers who were to lead us across that first century. The passionate missionary vision of an H. M. Riggle, the scholarly insights of Otto F. Linn, the biblical interpretation of Charles E. Brown, and the textual treatment of F. G. Smith—all combine with the other writers of the classics to help us better understand who we are and from whence we came and to help in directing our course for the twenty-first century.

One of my young friends asked me if I truly believed that these books would be helpful for the church in this time of transition. My response was an overwhelming YES! Their validity and authenticity has already been proven by their wide acceptance across the church when first released. This is also substantiated by the continuing request for them even to this very year. The publication of the ten volumes as *Church of God Classics* is justified by the great number of you who have already placed your order for the full set.

Having served in this capacity for the past fifteen years, I know of no materials published that could be of greater benefit to your congregation than the *Classics.* For the congregation newly planted, endeavoring to assimilate families into the faith, for the old congregation, needing to see renewal take place, the *Classics* will bring a renewed interest in the doctrinal distinctives that have brought us to this opportune time in history.

Warner Press believes in the Church of God message and ministry. This set of books is another step in fulfilling our mission statement to equip the church for ministry.

Arlo F. Newell
Editor in Chief
Warner Press
Anderson, Indiana

Introduction to

Miracles and Healing

by Enoch E. Byrum

E. E. Byrum came along in the nick of time. His inheritance, used to purchase a part interest in the Trumpet Company, kept things solvent after D. S. Warner's death in 1895. It put him quickly in a managerial position to organize, promote and deputize. Fortunately the infant movement had a strong personality to give it cohesion. Byrum was German in disposition—hard work, no nonsense, obedience to those in authority, coupled with a gift of divine healing. He was a practical man and no mean businessman. Under his leadership the fledgling company moved from Grand Junction, Michigan, to Moundsville, West Virginia, and finally to Anderson, Indiana.

Although his brother Noah kept the books, it was Enoch who made the decision to move to Anderson, organized the resources, fought off the Zinzendorf (anti-cleansing) defectors, wrote the editorials laying down the rules, and shaped the communally organized Missionary Homes through which to promote both literature and headquarter's policy. He was a towering figure even after he turned over the editor's chair in 1917 and the company was reorganized under the Indiana Not for Profit Statutes.

During the last years of his life he was held in awe for his healing ministry. His office in the company held scores of relics—braces, crutches, gathered there to validate God's power to heal. He argued that healing was in the atonement—both cleansing the body and soul, and that when a person had met the scriptural conditions it was God who made good on his promises.

He sent thousands of anointed handkerchiefs to those requesting prayer, reminding isolated saints that Church of God people cared about them and joined them in the prayer of faith. He encouraged faith for healing of the body throughout the church by his writing. His personal visits to pray for the sick ranged widely across the nation. he was still clinging to his faith in "contract healing" on his death bed, where he was visited regularly by my father, his pastor. There is abundant evidence that his ministry of

healing inspired many miracles, many of which are described in this book. His presence stimulated faith although he never led spectacular, highly emotionalized, present-day type, miracle-healing crusades.

He dealt primarily with individuals—those across the country who pleaded for him to come—or those who traveled miles to Anderson for his prayer. I often heard him testify in Park Place Church and pray at the altar for the sick. It was in a quiet, matter of fact voice, no shouting appeals to the Almighty, no emotional outbursts. It was like reminding God of his promises and believing that the work would be done. "God has heard, brother, sister, now go forth and claim your healing." This man of faith and compassion left a wonderful legacy in the years that have followed to this present day.

—Robert H. Reardon

MIRACLES and HEALING

Scriptural Incidents and Evidences of the Miraculous Manifestation of the Power of God, and of the Healing of Sicknesses and Diseases.

By E. E. Byrum.

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He sent his word and healed them.---Psa. 107:20.

And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover.---Mark 16:17, 18.

Gospel Trumpet Company, Anderson, Ind.

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By

~~Gospel Trumpet Company~~

E. E. Byrum

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Preface

During the time of his ministry here on earth, Jesus preached the gospel of repentance, remission of sins, and deliverance from the power of Satan. Miracles and healing followed his preaching of the gospel. "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand . . . and Jesus went about all Galilee, teaching in their synagogs, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:17, 23).

In his last message to his disciples Jesus told them to go forth and do these things and to teach all nations to observe and do them, and he said that he would be with them "even unto the end of the world." The end of the world has not yet come; that command has not been revoked; and it is the object of this book to show by precept and example, by the Word of God, and by practical experience, that signs and wonders will follow the preaching of the gospel now the same as in times past, and that God will hear and answer wherever he finds people who believe and act upon his promises.

After Jesus Christ left this world, he went to heaven (Acts 1:11; 7:56) and was there while his disciples continued preaching the gospel with the

signs following, and he is still in heaven endued with the same power (Matt. 28:18) to help his ministers and followers. "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8).

The lists given herein do not contain all the miracles and healings, sicknesses and diseases, mentioned in the Bible; but a sufficient number are given to enable one to readily become acquainted with the recorded evidences of what has been done, together with the promises of what God will do for those who will believe and practise his teachings.

During more than thirty years of experience in gospel work the author has witnessed the healing of many thousands of people and the deliverance of many from the power of Satan; consequently he does not hesitate to declare these messages of healing. The experiences of those who have been healed as recorded herein, were mostly written by request specially for this book. Information from other sources is humbly acknowledged.

In the perusal of these pages it will be observed that a number of scriptures have been used over and over again. This repetition was for the purpose of more deeply impressing the truths presented.

It is with the deepest sympathy for suffering humanity and with an earnest prayer for the deliverance of the oppressed and those undergoing the hard-

ships of affliction and the pains of sickness and disease, that this volume is humbly submitted.

In agreement for your help and deliverance, I am,

Yours in Him,

E. E. Byrum.

August 15, 1918, Anderson, Ind.

PART I

DIVINE HEALING IN THE SCRIPTURES

A Heavenly Message

There is a God, a supreme being who "made heaven and earth and the sea, and all that in them is." His greatness is beyond our comprehension.

In our meditations upon the grandeur of the mountains, the wideness of the plains, the depths of the sea, and the magnitude and immeasurableness of the vast, aerial expanse, we are made to exclaim with the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" (Psa. 8:3, 4). In our musings we become lost in admiration of his majesty and stand in awe of his illimitable power and glory. But when we take into consideration that his handiwork is for the benefit of mankind, that his power is at our command and disposal, like the fortune of a father that is bequeathed to his children, our hearts are made to bow in reverence to his holy name.

The divine plan made provision for the comfort and enjoyment of the human race. The great storehouse of heaven and the abundance of earth were placed at the disposal of mankind. Spiritual and temporal blessings were at man's command upon the terms of obedience. From the beginning the promises of the Lord have been extended to all who would

obey him. These promises not only pertain to the blessings of salvation and the daily needs of life, but include the healing of the body.

Moses received the following heavenly message while in communion with the Lord: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all the statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exod. 15:26). Here the Lord gave a promise of healing, and the conditions set forth were obedience and doing that which was right in his sight. Then, when we take into consideration his majesty and power and the fact that all things were made for the benefit of man, why should any one hesitate in making a petition according to his need? Throughout his Word, the Lord has assured the people of his willingness to help them and has given abundance of proof of his power and ability to fulfil his word and verify his promises.

From the Patriarchs to the Prophets

The patriarchs of olden time were men of God, men who knew what it meant to pass through trying circumstances when none but God could help. Abra-

ham, Isaac, and Jacob, the twelve sons of Jacob, or twelve patriarchs, and Moses, are no doubt the most noted men of their time of whom the Bible makes mention. A brief review of their lives brings to our remembrance many wonderful manifestations of the power of God, answers to prayer, and deliverances from the power of the enemy.

Abraham was known as a man of great faith, the father of the faithful. His loyalty through frequent tests has been an inspiration to the generations ever since his sojourn upon earth. At one time the Lord called him and told him to look up toward heaven and behold the stars. As he did so, and beheld the stars in countless numbers, the Lord said to him, "So shall thy seed be." At this time his wife Sarah was childless and had reached such an age that according to nature it would be impossible for her to bear children. There was the promise, but to believe that it would be fulfilled seemed like believing against impossibilities. What was Abraham to do? God had been his helper in times past, and he decided to trust him now. He believed God, and the Lord rewarded his faith.

Paul gives this record of Abraham: "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet

the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:18-21). The apostle further states that the account of Abraham was written for our benefit, for the encouragement of our faith, that we also may not fail to trust the Lord for a fulfilment of his word respecting the things which we stand in need of.

When Isaac was on his way to Beersheba, "the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (Gen. 26:24). Thus, we see that the promises of God followed down the line of patriarchs, and they reach even to us at the present time, as it is recorded in Gal. 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The patriarch Jacob knew the necessity of having favor with God when in his extremity he sought the Lord in prevailing prayer and earnest petitions until the break of day, and said to the messenger, "I will not let thee go except thou bless me."

Divine healing of the body is one of the blessings that the Lord bestows upon those who put their trust in him or give honor to his name. Abraham understood his privileges and the privileges of the people

in the time in which he lived, when he called upon God in behalf of the king and his family. "So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants" (Gen. 20:17).

It was after Abimelech had made amends for his wrongs that the Lord bestowed his blessings upon him in answer to the prayer of Abraham. In like manner when Aaron and Miriam found fault with Moses and thus brought upon themselves the disfavor of the Lord, and Miriam was stricken with leprosy, they were required to make an acknowledgment and confession of the wrong. It was then that "Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee" (Num. 12:13).

Although Moses is not often mentioned either as a patriarch or as a prophet, nevertheless his days seem to interlink the time of the patriarchs with that of the prophets. When God made choice of Moses to lead his people, he said, "And Aaron thy brother shall be thy prophet" (Exod. 7:1). But the line of prophets representing the prophetical age came soon after the children of Israel were established in the land of Canaan. However, Moses was cognizant of the fact that divine healing was included in the blessings and privileges which the Lord extended unto his people the same as he had in centuries past.

Moses had a message direct from the Lord (Exod. 15:26), with whom he was well enough acquainted

to know that his promises were reliable. Occasionally diseases were brought upon the people through their disobedience, and at such times the Lord withheld his protecting hand, allowing the people to become subject to the ravages of the evil one.

At one time the people murmured against God and against Moses, and to punish the people God sent among them fiery serpents. Many were bitten (Num. 21:5-9). And as some of their fellow men were dying on their right and on their left, the people became repentant and began to acknowledge their wrong to the one whom they had wronged, and after they had made their acknowledgments they asked Moses to pray for them. "And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:8, 9).

It is apparent that, before the people received healing where disease was brought on through disobedience, they manifested a spirit of repentance and acknowledged their wrongs; and not only so, but usually they had to ask the servant of the Lord against whom they had made complaints, to pray for them. When this was done, the Lord showed his compas-

sion and sent his healing power or gave them instruction as to what course to pursue in order to obtain the healing.

As it was at the time when the people had Moses to pray for their deliverance from the deadly bite of the fiery serpents, God now often requires people not only to be repentant but also to do something that indicates an exercise of faith. On that occasion those who were bitten had to go and look upon the brazen serpent which Moses had placed upon a pole. In case they refused to go, no help was offered. For such persons the prayer of Moses was in vain, while those who were obedient received the necessary help and healing.

From the Prophets to the Apostles

In considering the manifestations of divine healing among the people in the days of the prophets, it is necessary to refer to only a few incidents. Among the striking cases is that mentioned in 1 Kings 17: 17-23, which records the sickness and death of the son of a widow woman, and his restoration to life through the prayer of the prophet Elijah.

A healing equally great was that of the son of the Shunammite. While in the field with his father, the boy was stricken with an illness which resulted in his

death; but through the earnest appeal of the mother of the child the prophet Elisha came, and the child was restored to life (2 Kings 4:17-37).

The Healing of Naaman

Another very striking manifestation of the power of God in the days of Elisha was the healing of Naaman, who, though captain of the host of the King of Syria, was a leper. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was

so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:2-14).

It should be observed in all these cases that an earnest appeal or effort was made by those interested. It did not all depend upon the interest and efforts of the

prophet until others concerned had done their part in making the necessary petitions for help.

King Hezekiah Healed

In the twentieth chapter of 2 Kings we find an account of the healing of King Hezekiah when he was "sick unto death." The Lord sent a messenger to Hezekiah to tell him to set his house in order and prepare for death. Hezekiah, however, did not have a wicked life to confess, but could say, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." As soon as the king had thus prayed, the Lord said to the prophet Isaiah, who had delivered the message, "Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years."

Hezekiah had a good testimony to bring before the Lord, and the Lord not only took note of the king's earnestness and heard his fervent prayer, but also beheld his tears and was thus moved with compassion to grant him the desire of his heart. Notwithstanding the strong assurance that the Lord would answer his prayer, Hezekiah asked the prophet, "What shall be the sign that the Lord will heal me, and that I shall go

up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken." He then granted him the indulgence of a sign, but the assurance of Hezekiah was that the Lord would do that which he had spoken.

David understood something of the doctrine of divine healing when he broke forth in praises to God, saying, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:1-3).

The Mission of Jesus Christ

The prophets foretold the coming of Jesus Christ and what his mission would be here upon earth. Isaiah said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4, 5).

The prophet Malachi, in admonishing the Jewish people, who had wandered away from the ways of the Lord, urged them to heed the instruction and obey the voice of the Lord, that they might receive his blessings. He said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and

prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2).

Before the birth of Jesus the angel of the Lord appeared to Joseph and said to him concerning Mary his wife, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). His mission to this world, then, was both to save people from their sins and to heal the sick and deliver those who are oppressed of the devil. He began his ministry by preaching repentance (Matt. 4:17).

"And Jesus went about all Galilee, teaching in their synagogs, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them" (Matt. 4:23, 24).

After Jesus had healed Peter's wife's mother, who was sick of a fever, the people came to him in great numbers, and "when even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all

that were sick: that it might be fulfilled which was spoken by Esaias the prophet; saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8: 16, 17). This was a fulfilment of the words of the prophet spoken centuries before; and Luke, in referring to the same occasion, said, "And he laid his hands on every one of them, and healed them" (Luke 4:40).

In addition to the wholesale healings of the multitudes that came to him from time to time, there are many specific cases given, of which it is necessary to mention only a few. Among these special cases were the following: the two blind men whose sight was restored at Capernaum; the deaf and dumb man who was healed at Decapolis; the widow's son raised from the dead at Nain; the woman with an infirmity at Jerusalem; ten lepers at Samaria; the nobleman's son at Cana; the daughter of the Syro-Phenician woman in Tyre; the woman who was healed of an issue of blood at Gennesaret; Peter's mother-in-law, healed of fever at Bethsaida; blind Bartimæus, healed at Jericho.

From the Apostles to the People of Today

Not only did Jesus heal all manner of sicknesses and all manner of diseases while he was here upon earth, but he also chose men who were to be his rep-

resentatives and to continue his work when he could no longer be with the people in person. In order that they might properly represent him, it was necessary that he endue them with power and authority to fulfil their mission.

As Jesus traveled in his ministry preaching from place to place, he found men upon whom he could place this responsibility. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). It should be observed here that no limitation was given concerning these things. "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:7, 8). Sometimes he went with them; at other times he sent them out alone. Many times during the three years that he spent with them, he called them together and instructed them and encouraged them in their work. "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:12, 13).

The apostles had been brought up under the teachings of the law, and in this overlapping period of the law and the gospel, from the time that they were called to the ministry to the time of the death and resurrection of Jesus Christ, it was necessary for

Jesus to instruct them very definitely in regard to the change from the dispensation of the law to the dispensation of grace. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). And at a later time Paul said: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2). This gives us to understand that during the days of the prophets the people in general depended largely upon the prophets to learn the will of God and make it known to them, while in this gospel dispensation of time God speaks to us individually through his Son Jesus Christ. This change was made manifest at the Mount of Transfiguration as recorded in the seventeenth chapter of Matthew.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. . . . While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. . . . And when they had lifted up their eyes, they saw no man, save Jesus only."

A beautiful and impressive lesson was here given to those disciples. Moses and Elias (Elijah) represent the law and the prophets, Moses representing the law, and Elias the prophets. As these two men, who had been dead for centuries, were presented to the disciples' vision, together with Jesus, and talked with him, it was a scene so far beyond the ordinary that it was sure to be indelibly impressed upon their minds. And what made it more impressive was that a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." They fell upon their faces in fear, and Jesus came and touched them and told them to arise. But when they lifted up their eyes, Moses and Elias had vanished. The full meaning of this scene may not have fully dawned upon their minds just at that time, but it was revealed unto them in due time.

Jesus was soon to lay down his life for the redemption of mankind, and the fulfilment of the law was near at hand. They were to understand from the transfiguration-scene that the vanishing of Moses and Elias represented the vanishing of the dispensation of the law and prophets and the ushering in of the new dispensation of grace and truth, and that henceforth they were to be no longer under the law or dispensation of the law but subject entirely to him who was to give his life upon the cross.

Soon after this Jesus was crucified, placed in the tomb, rose from the dead, and ascended into heaven

according to the words of the prophets. After his resurrection and before his ascension he met with his disciples, and Matthew gives the following record: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20). Before this time their ministry had been almost exclusively to the Jews or, in other words, to the "lost sheep of the house of Israel." As recorded in the tenth chapter of Matthew, he had commanded them to preach the gospel, heal the sick, and to cast out devils, and now he assures them of his power and authority and sends them forth not only to the Jews but to all nations.

St. Mark gives a similar account of the giving of this commission: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18).

Thus, Jesus plainly informed them that salvation and healing were to be prolonged to the end of the world. The salvation that was to follow the preaching depended upon believing, and immediately following the statement to that effect are the words, "And these signs shall follow them that believe."

There are some people, higher critics and other skeptics, who argue that the day of healing is past, and in support of their contention they claim that the last twelve verses of the sixteenth chapter of Mark are spurious. But their statement does not make the verses spurious, neither does it change the teaching of the gospel of Jesus Christ.* Even if these verses were discarded, we still have ample proof in the last verses of the twenty-eighth chapter of Matthew.

One of the signs that were to follow believers in connection with the preaching of the gospel was, "They shall lay hands on the sick, and they shall recover" (Mark 16:18). Matthew says that Jesus taught his disciples to go and "heal the sick" (Matt. 10:8), and they went forth in obedience to this command. At a later time, just before his ascension into heaven, he gave them their final commission, commanding them to carry the message of salvation to all nations, and his parting words were that they should teach his followers to observe all that he had commanded them (Matt. 28:20). As one of the

*For textual criticism of Mark 16:9-20 see Appendix to this book, "The Last Verses of Mark 16."

commands that he had given them was, "Heal the sick," divine healing was not to end with the death of Jesus nor with the twelve apostles. Neither was it confined to the early church or the first centuries of the Christian era, but it was to continue "unto the end of the world" (Matt. 28:20). In other words, wherever the full gospel of Jesus Christ is preached and believed, divine healing will accompany the message of truth as one of the signs mentioned.

Healing after the Resurrection

Not many weeks had passed by after the resurrection of Jesus until the labors of the apostles were crowned with wonderful success. Soon after the healing of the lame man at the Gate Beautiful, the streets of Jerusalem were filled with sick people brought there for healing. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:16).

Æneas Healed at the Command of Peter

"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately" (Acts

9:32-34). The result of this healing was marvelous: it is recorded that "all that dwelt at Lydda and Saron saw him, and turned to the Lord."

Dorcas Raised from the Dead

The apostles had also power to raise the dead, the same as when Jesus was with them. When Tabitha, called Dorcas, who lived at Joppa, became sick and died, she was laid out in an upper chamber. Her friends knowing that Peter was at the village nearby, they sent for him to come to Joppa without delay. "Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive" (Acts 9:39-41).

Others Had the Healing Power

There are many people who believe that the manifestation of healing power by divine authority ceased with Christ and the twelve apostles. In the tenth chapter of St. Luke it is recorded that "after these things the Lord appointed other seventy also, and

sent them two and two before his face into every city and place, whither he himself would come." Among the things included in the commission, as they went forth from city to city, was the instruction to "heal the sick that are therein" (verse 9).

Not only were they able to fulfil their mission in the healing of the sick, but "the Seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." They went forth under the same commission as that given to the Twelve, and were given power and authority to fulfil their mission.

Healing at Lystra

A number of years after the Seventy were sent forth, Paul was preaching at Lystra. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14:8-10).

The Father of Publius Healed

While Paul was on his way to Rome, he suffered shipwreck and escaped to the island called Melita. While he was there as a prisoner the power of God was manifested through him in such a manner as convinced the barbarous people that he was endued with something more than human power. An inci-

dent at that place is related as follows: "And in the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed" (Acts 28:7-9).

In the fifth chapter of James, is given instruction to all believers, which reaches even to us at the present time.

The Gifts of Healing

The subject pertaining to the gifts of healing has been a very perplexing one to many people. With some the perplexities have arisen from the fact that "gifts of healing" is mentioned among the gifts of the Spirit recorded in the New Testament, and that for many centuries there has been but little manifestation of divine healing power among the masses of those who call themselves Christians. No doubt for this reason the majority have concluded that the day of healing is past and that since the days of the apostles the Lord has not bestowed gifts of healing upon any one.

There have been times in our country when business houses and banks have failed for lack of money, and it would be just as reasonable to conclude that no more money was being made, that the source of supply was exhausted, and that no one was endued with the ability to make a success in business during these "hard times," as to believe that the promises of God have failed in regard to healing or that such gifts of the Spirit are no more attainable.

During the time of such financial depressions the Government's vaults were well filled with gold and silver, and the mints had a vast storehouse from which to draw for coining more money. But in order to relieve such financial distress, it was necessary to remove the hindering causes and thereby open the gateway to prosperity. In like manner it is necessary that the hindering causes, such as unbelief, skepticism, and infidelity, be swept away by a manifestation of the power of God through faith in Him, and believing the gospel in its fulness. The source of supply for salvation and healing has not diminished as the ages have gone by. The Lord is just as willing to bestow spiritual gifts now upon those who "believe" as he was in the beginning of the Christian era.

Paul, in writing to the Corinthian brethren at one time, said, "Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits," etc. (1 Cor. 12:1-10). Again, he said in verses 28 to 31, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? . . . But covet earnestly the best gifts."

According to these scriptures, God bestows the gifts of healing upon some in the church, but not all are in possession of this grace. The writings of Paul were not alone for those who lived in the days of the apostles, but are applicable to us if we believe—like the incident he related in the fourth chapter of Romans concerning the faith of Abraham, of which he says in verses 23 and 24, "It was not written for his sake alone, that it was imputed to him; but for us also . . . if we believe." We are members of the same church of which Paul was a member. Our God was his God, and he has lost none of his power, and he

still bestows gifts upon those who believe and enables all who come to him in faith to enjoy the same blessings of salvation and healing that people enjoyed in the early days of Christianity.

It was my privilege a number of years ago to attend a Bible-class conducted by a minister who believed in divine healing. The lesson from which he was giving instruction at that time was the twelfth chapter of First Corinthians. After explaining a number of passages of Scripture concerning the gifts of the Spirit, he said, "We now come to the gift of healing, which no doubt is a gift the Lord bestows upon some to pray for the healing of the sick."

"But," some one remarked, "in the ninth verse it reads *gifts* of healing, indicating not a single gift but a plurality of gifts."

The minister then said: "I should conclude, then, that the apostle meant to teach that to one person is given one gift of healing and to another is given a somewhat different gift of a similar nature. For instance, one may have a gift that imparts to him faith for the healing of fevers, ague, and other such common sicknesses, while another person may possess a gift that includes such diseases as rheumatism and consumption, and another may receive power to cure cancers, tumors, and such like."

This explanation seemed unreasonable to some in the class and difficult to harmonize with the Scriptures. It was pointed out to the minister that the quotation

reads that "to another" is given the "gifts" of healing, and does not intimate that several persons each having a separate gift are required in order to make up the plurality of gifts.

Furthermore, the apostle James says (5:14, 15), "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." "Now," continued the questioner, "let us suppose that here is a sick man. According to the explanation given, the first thing for this sick man to do would be to determine the nature of his sickness, whether fever, rheumatism, or cancer. His next step would be to learn which of the elders had a gift to cover that particular sickness or disease."

"No, no," replied the minister, "I see that would not be practical. I confess I am unable to give a clear explanation."

It is not difficult to understand what Paul meant by the gifts of healing (1 Cor. 12:9), when we read the words recorded in Matt. 10:1 concerning the twelve disciples whom Jesus called and upon whom he bestowed the gifts of healing: "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." The power to cast out evil spirits and to heal all manner of sickness and all manner of disease is sufficiently

extensive to embrace all that is included in the gifts of healing. It also fully meets the requirements of the elders mentioned in Jas 5:14 or of whomsoever the Lord may set in the church in that capacity as mentioned in 1 Cor. 12:28. The gift of power to perform the healings referred to, includes the necessary faith, discernment, and other qualifications for practical ministration.

Miracles of Healing

From the earliest knowledge we have of God and the creation of the world even down to the present time miracles have been performed. Many wonderful things have occurred that displayed a manifestation of the power of God. In many instances God performed miracles and healings through his servants, a confirmation of which is given by the writers of the Old and New Testaments.

Soon after Moses was called to lead the children of Israel out from the bondage of Egypt, he and Aaron appeared before Pharaoh, and the Lord manifested himself to them and to Pharaoh by causing Aaron's rod to be turned into a serpent. This miracle was followed by what are generally termed the ten plagues of Egypt, and these by the parting of the waters of the Red Sea.

The providing of the daily manna for the children of Israel, the parting of the waters of the River Jordan, and like performances to meet the needs of the people, were no more wonderful nor miraculous than was the healing of the people who looked upon the brazen serpent which Moses lifted up in the wilderness to counteract the bites of the poisonous serpents, or the healing of Miriam, who was stricken with leprosy, or of Naaman, the Syrian captain, who was told to dip himself seven times in the River Jordan and was made well by so doing.

For a long time a miracle was held to be "a violation or suspension of, or an interference with, the laws of nature"; but it is now regarded as a revelation of power that has its origin, not in nature as known to us, but in God. These extraordinary operations are inexplainable to the human mind unless our vision reach beyond our knowledge of the workings of nature.

Scientists have tried to disprove the miracles recorded in the Bible on the grounds that they can not be harmonized with the laws of science. But scientists change their views in the face of time and practical research, and must broaden their conception of God and his power to manifest himself in various ways to this world so as to admit of the miraculous in his operations by his direct intervention or through the instrumentality of his servants in accordance with his Word.

We can scarcely conceive how any one who believes

or takes for granted that any part of the Bible is true can doubt the reality and truthfulness of the miracles recorded therein. One of the most noted among them is that of the resurrection of Jesus Christ. This event was called in question at the time and opposed by those who did not wish to believe that such could take place. Jesus had foretold his resurrection. After his crucifixion and burial his adversaries decided to prevent any deception or trickery on the part of the apostles, and Matthew gives the following record of this procedure:

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch" (Matt. 27:62-66).

Despite all their precautions, at the appointed time his body was gone. "For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it . . . and said

. . . go quickly, and tell his disciples that he is risen from the dead."

Like some people of today in their attitude toward the performance of miracles, those unbelieving Jews decided, no matter how strong the evidence in favor of the resurrection, they would not believe it, and they did all in their power to keep others from believing it. Here is the record of what they did in order to carry out their plans: "Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (Matt. 28: 11-15).

About twenty-five years after Christ's resurrection Paul, writing to the Corinthian brethren, said: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain

unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time'' (1 Cor. 15:3-8). Here was a man who at the time when Jesus rose was an opposer, but later he himself saw Jesus, and he says that at the time of his writing, about twenty-five years later, the ''greater part'' of the five hundred, or more than two hundred and fifty persons, who had seen Christ alive after his death at one time and one place, were still living.

''God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds'' (Heb. 1:1, 2).

As Moses and Elias vanished from the vision of the disciples at the transfiguration and they saw ''Jesus only,'' just so the dispensation of the law and the prophets vanished, or passed away, at the coming in of the gospel dispensation. On this occasion the voice from heaven said, ''This is my beloved Son, in whom I am well pleased. Hear ye him.'' Henceforth the people were to look, not to Moses and the prophets, but to Jesus Christ, as the mediator between them and God; and as Paul says, ''Now then we are ambassadors for Christ,'' sent ''in Christ's stead'' (2 Cor. 5:20).

This dispensation of grace has not yet passed into

oblivion. God still speaks through his Son to his people. He still chooses his servants as ambassadors in Christ's stead. As ambassadors they are empowered with authority to act in his stead. It would be folly to say that an ambassador sent by a government has no power to act in behalf of that government in the absence of the ruler who sent him on that particular errand. When Christ healed the lame and blind and raised the dead, he did a wonderful work; after his death when his disciples did the same thing in his name, they did just as wonderful a work, which was in accordance with his words: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also" (John 14:12).

Special Miracles

Among the manifestations of the power of God enumerated in the Bible, there are many that may be classed as special miracles. Of these it is necessary here to refer to only a few.

It was something extraordinary and was for a special purpose that Elisha caused a piece of iron to swim in the waters of the Jordan (2 Kings 6:6). The same was true when Elijah had compassion upon the poor widow and caused the barrel of meal not to waste and the cruse of oil not to fail (1 Kings 17:14).

When Jesus turned water into wine in order to supply a need at the wedding-feast, or when Peter took the lame man by the hand at the gate Beautiful and told him to rise up and walk (Acts 3:1-11), it was regarded as something special, as was also the deliverance of Peter in answer to prayer at the time he was imprisoned by Herod. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the

hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison" (Acts 12:5-17).

When Paul was preaching at Lystra, "there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14:8-10). It was no doubt considered something special for a man to speak the words, "Stand upright on thy feet," to a man who had never walked, and for him immediately to obey and be able to leap and walk.

As Paul continued his work, the calls to visit the sick desiring healing became so numerous that it was

impossible for him to visit them all. It was necessary that he devote most of his time to preaching the gospel. Therefore "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19:11, 12).

Miraculous Events Mentioned in the Bible

The creation of the world—Gen. 1:1-31; 2:7.

Eve made from a rib of Adam—Gen. 2:21-24.

Enoch's translation—Gen. 5:24; Heb. 11:5.

The deluge—Gen. 7:1-24.

The confusion of tongues—Gen. 11:1-9.

Destruction of Sodom and Gomorrah—Gen. 19:23-28.

The burning bush—Exod. 3:2.

Manna sent from heaven—Exod. 16:14-35.

The leprosy of Miriam—Num. 12:9, 10; Deut. 24:9.

Destruction of Nadab and Abihu—Lev. 10:1, 2.

The ass speaks to Balaam—Num. 22:22-35.

The Philistines slain before the ark—1 Sam. 5:1-12; 6:1-21.

Uzzah killed by touching the ark—2 Sam. 6:6, 7.

The hand of Jeroboam withered—1 Kings 13:4-6.

Translation of Elijah—2 Kings 2:11.

Water provided for Jehosaphat's army—2 Kings 3:16-20.

Sennacherib's army smitten—2 Kings 19:35.

Uzziah stricken with leprosy—2 Chron. 26:16-21.

Hebrew children preserved in fiery furnace—Dan. 3:19-27.

Daniel's life preserved in den of lions—Dan. 6:16-23.

Jonah lives three days in the belly of the whale—Jonah 2:1-10.

The immaculate conception—Matt. 1:18; Luke 1:27, 35.

Spirit like a dove descending at baptism of Christ—Matt. 3:16; Mark 1:10.

The resurrection of Jesus—Matt. 28:6; Mark 16:6; Luke 24:6; John 20:17.

Pentecost—tongues given—Acts 2:1-4.

Saul stricken with blindness—Acts 9:7-9.

Prison doors opened; bands loosed—Acts 16:25-40.

John's vision in the Isle of Patmos—Rev. chapters 1 to 22.

Miracles and Healings Through the Servants of the Lord

Abraham

Abimelech healed through Abraham's prayers—Gen. 20:17.

Son given in old age, by faith—Rom. 4 : 13-25 ; Gen. 17 : 16-19 ; 21 : 1-5.

Sacrifice furnished at offering of Isaac—Gen. 22 : 8, 13.

Moses and Aaron

Rod turned into a serpent—Exod. 4 : 3 ; 7 : 10.

Ten plagues of Egypt—Exod. 7 : 20 to 10 : 23.

Parting the waters of the Red Sea—Exod. 14 : 6-31.

Water sweetened at Marah—Exod. 15 : 25.

Water from the rock in Horeb—Exod. 17 : 5-7.

Defeat of Amalek—Exod. 17 : 11-13.

Miriam healed of leprosy—Num. 12 : 13-15.

Destruction of Korah—Num. 16 : 28-32.

Water from the rock in Kadesh—Num. 20 : 11.

Healing by brazen serpent—Num. 21 : 8, 9.

Joshua

Waters of Jordan divided—Josh. 3 : 10-17.

Destruction of Jericho—Josh. 6 : 6-20.

The sun and moon stayed—Josh. 10 : 12-14.

Gideon

Midianites destroyed—Judg. 7 : 16-22.

Samson

Kills a lion—Judg. 14 : 6.

Philistines killed—Judg. 14 : 19 ; 15 : 15.

Gates of Gaza carried away—Judg. 16 : 3.

Dagan's house pulled down—Judg. 16 : 30.

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Samuel

Thunder and rain sent—1 Sam. 12:18.

The Prophet of Judah

Jeroboam's hand withered—1 Kings 13:4.

The altar rent—1 Kings 13:5.

Healing of king's hand—1 Kings 13:6.

Elijah

Drought caused—1 Kings 17:1; Jas. 5:17.

The widow's meal increased—1 Kings 17:14-16.

The widow's son raised from the dead—1 Kings 17:17-24.

Sacrifice consumed by fire from heaven—1 Kings 18:30-38.

The king's men destroyed by fire from heaven—2 Kings 1:10-12.

Rain sent in answer to prayer—1 Kings 18:41; Jas. 5:18.

Waters of Jordan divided—2 Kings 2:8.

Elisha

The river Jordan divided—2 Kings 2:14.

Spring of water healed—2 Kings 2:21, 22.

Bears sent as a curse—2 Kings 2:23, 24.

Oil multiplied—2 Kings 4:1-7.

Shunammite's son restored to life—2 Kings 4:32-37.

One hundred men fed with twenty loaves—2 Kings 4:42-44.

Naaman healed of leprosy—2 Kings 5:1-14.

Gehazi stricken with leprosy—2 Kings 5:27.
Caused iron to swim—2 Kings 6:6.
Syrians smitten with blindness—2 Kings 6:18.
Syrians' sight restored—2 Kings 6:20.
A man restored to life—2 Kings 13:21.

Isaiah

Healing of King Hezekiah—2 Kings 20:7.
The dial turns backward—2 Kings 20:11.

Miracles and Healings by Jesus Christ

Healing of all manner of sickness and diseases—Matt. 4:23, 24.

Cleansing of leper—Matt. 8:1-4.

Centurion's servant healed—Matt. 8:5-13; Luke 7:1-10.

Healing of Peter's wife's mother—Matt. 8:14, 15; Mark 1:30, 31; Luke 4:38, 39.

Cast devils out of many—Matt. 8:16.

The tempest stilled—Matt. 8:23-27; Mark 4:36-41; Luke 8:22, 25.

Devils cast into swine—Matt. 8:28-34; Mark 5:1-20; Luke 8:26-40.

Palsied man cured—Matt. 9:1-8; Mark 2:3-12; Luke 5:18-26.

Woman healed by touching hem of garment—Matt. 9:20-22; Mark 5:25-34; Luke 8:43, 48.

Jairus' daughter brought to life—Matt. 9 : 23-25; Mark 5 : 22-42; Luke 8 : 41-56.

Two blind men restored—Matt. 9 : 27-31.

Healing of the dumb demoniac—Matt. 9 : 32, 33.

The withered hand restored—Matt. 12 : 10-13; Mark 3 : 1-5; Luke 6 : 6-10.

The blind and dumb demoniac—Matt. 12 : 22; Luke 11 : 14.

Jesus walks on the sea—Matt. 14 : 22-32; Mark 6 : 47-51; John 6 : 16-21.

Feeding of five thousand—Matt. 15 : 21; Mark 6 : 34-44; Luke 9 : 12-17; John 6 : 5-13.

Daughter of woman of Canaan cured—Matt. 15 : 21-28; Mark 7 : 24-30.

Lame, blind, dumb, and maimed healed—Matt. 15 : 30.

Four thousand fed—Matt. 15 : 32-39; Mark 8 : 1-9.

The lunatic child delivered—Matt. 17 : 14-18; Mark 9 : 17-29; Luke 9 : 37-42.

Fish caught with tribute-money in mouth—Matt. 17 : 24-27.

Blind Bartimæus—Matt. 20 : 30-34; Mark 10 : 46-52; Luke 18 : 35-43.

The fig-tree cursed—Matt. 21 : 18-22; Mark 11 : 12-14.

The deaf and dumb man cured—Mark 7 : 31-37.

A blind man healed—Mark 8 : 22-26.

Escapes unseen from his pursuers—Luke 4 : 30.

The miraculous draught of fishes—Luke 5 : 1-11.

Young man at Nain raised from dead—Luke 7: 11-17.

Woman healed of infirmity—Luke 13: 10-17.

Man cured of dropsy—Luke 14: 1-6.

Ten lepers cleansed—Luke 17: 11-19.

Servants ear cut off and restored—Luke 22: 50, 51.

Water turned into wine—John 2: 1-11.

Nobleman's son healed of fever—John 4: 46-54.

Impotent man at Pool of Bethesda—John 5: 1-16.

The man blind from birth healed—John 9: 1-41.

The raising of Lazarus—John 11: 1-46.

Second draught of fishes—John 21: 1-11.

Miracles and Healings of the Apostles

General

They cast out devils—Mark 6: 13.

Anointed and healed the sick—Mark 6: 13.

Confirmed word with signs following—Mark 16: 20.

Signs and wonders done—Acts 2: 43.

Wonders wrought by their hands in Iconium—Acts 14: 3, 4.

Sick healed in streets of Jerusalem—Acts 5: 12-16.

The Seventy

Power to heal the sick and cast out devils—Luke 10: 9-20.

Peter

Lame man healed—Acts 3:7.
Death of Ananias—Acts 5:5.
Death of Sapphira—Acts 5:10.
Many sick healed—Acts 5:15, 16.
Æneas made whole—Acts 9:34.
Dorcas restored to life—Acts 9:40.

Stephen

Did great wonders and miracles—Acts 6:8.

Ananias

Laid hands on Saul that he might receive sight and be filled with Holy Ghost—Acts 9:17, 18.

Philip

Performed miracles before the people—Acts 8:6.
Cast out unclean spirits—Acts 8:7.
The lame and palsied healed—Acts 8:7.
Miracles and signs were done—Acts 8:13.

Paul

Elymas struck blind—Acts 13:11.
Lame man healed at Lystra—Acts 14:8-10.
Spirit of divination cast out—Acts 16:16-18.
Holy Ghost and tongues given by laying on of hands—Acts 19:6.
Handkerchiefs and aprons sent—Acts 19:11, 12.
Eutychus restored to life—Acts 20:10-12.
Paul unhurt by viper's bite—Acts 28:5.

Father of Publius healed of fever—Acts 28:8.

Barbarians of Melita healed—Acts 28:9.

The Church at Jerusalem

Peter delivered from prison through the prayers of the church—Acts 12:5-17.

Miracles Through Evil Agents

Signs and lying wonders performed by Satan—2 Thess. 2:9.

Spirits of devils working miracles—Rev. 16:14.

Sign or wonder in support of false religion—Deut. 13:1-5.

Great signs and wonders by false Christs—Matt. 24:24.

Miracles wrought by false prophets—Rev. 19:20.

Signs and wonders by false prophets—Matt. 24:24.

Power to work miracles and to deceive—Rev. 13:14.

Power to make fire come down from heaven—Rev. 13:13.

Magicians' rods became serpents—Exod. 7:12.

Water of river turned to blood by enchantment of magicians—Exod. 7:22.

Frogs brought up by enchantments—Exod. 8:7.

Witch of Endor—1 Sam. 28:7-14.

Simon the sorcerer bewitched the people—Acts 8: 9-24.

Classification of Diseases

Fever

Peter's mother-in-law—Matt. 8: 14, 15; Mark 1: 29-31; Luke 4: 38, 39.

Nobleman's son began to amend from that hour—John 4: 46-54.

The father of Publius at Melita—Acts 28: 8.

Palsy

Centurion's servant—Matt. 8: 5-13; Luke 7: 1-10.

Man who was let down through the roof—Matt. 9: 1; Mark 2: 3; Luke 5: 18.

Many healed by Philip—Acts 8: 7.

Æneas, who had kept his bed eight years—Acts 9: 32-34.

Leprosy

Moses' hand made leprous and healed—Exod. 4: 6, 7.

Miriam healed in answer to prayer—Num. 12: 10-15.

Naaman healed at the river Jordan—2 Kings 5: 10-14.

Leper came to Jesus and was cleansed—Matt. 8:3; Mark 1: 40-42; Luke 5: 13.

Ten lepers cleansed—Luke 17: 11-19.

Demoniacs

The man from the tombs—Matt. 8:28-34; Mark 5:1-5; Luke 8:27-35.

Blind and dumb demoniac—Matt. 12:22.

Barrenness

Sarah given a child in her old age—Gen. 11:30; 17:17-19; 18:10-14; Heb. 11:11; Rom. 4:17-21.

Abimelech's wife and maidservants healed—Gen. 20:17.

Barrenness of Rebecca—Gen. 25:21.

Rachel remembered—Gen. 29:31; 30:22-24.

Elizabeth healed in answer to prayer—Luke 1:7,13.

Issue of Blood

Woman touched the hem of his garment—Matt. 9:20; Mark 5:25; Luke 8:43.

Bite of Serpents

People bitten by poisonous fiery serpents—Num. 21:7-9.

Paul bitten at Melita—Acts 28:3-6.

Possessed with Devils

Two men from the tombs—Matt. 8:28; Luke 8:27.

Many possessed with devils—Matt. 8:16.

Evil spirits cast out by Paul—Acts 19:12.

Torments

Jesus healed those with torments—Matt. 4:24.

Centurion's servant tormented—Matt. 8:6-13.

Unclean Spirits Cast Out

Man with unclean spirit—Mark 1 : 21-28; Luke 4 : 33-36.

Woman of Canaan pleads with importunity in behalf of her daughter—Matt. 15 : 21-28; Mark 7 : 24-30.

Disciples given power to cast out unclean spirits—Matt. 10 : 1.

Child with unclean spirit—Luke 9 : 42.

Man from the tombs—Mark 5 : 2-13; Luke 8 : 29-33.

In streets of Jerusalem—Acts 5 : 16.

Philip casts out unclean spirits—Acts 8 : 7.

Infirmity

Woman had spirit of infirmity eighteen years—Luke 13 : 10-17.

Man with infirmity thirty-eight years—John 5 : 1-18.

Dropsy

A certain man who had the dropsy—Luke 14 : 2.

Withered

King Jeroboam's hand dried up and was healed—1 Kings 13 : 4-6.

Man with withered hand—Matt. 12 : 9-14; Mark 3 : 1-6; Luke 6 : 6-11.

Flux

The father of Publius healed of bloody flux—Acts 28 : 8.

Lame

Isaiah prophesies that the lame shall leap—Isa. 35: 6.

Lame man healed at the gate Beautiful—Acts 3: 1-8.

The crippled man at Lystra—Acts 14: 8.

Blind

Isaiah's prophecy of healing of the blind—Isa. 35: 5.

Elisha prayed and the eyes of the Syrians were opened—2 Kings 6: 20.

Two blind men restored—Matt. 9: 27-31.

Sight restored—blind man at Bethsaida—Mark 8: 22-26.

Man born blind—John 9: 1-41.

Two blind men at Jericho—Matt. 20: 29-34.

Blind Bartimæus—Mark 10: 46-52.

One healed who was blind—Matt. 12: 22.

Saul of Tarsus—Acts 9: 12-18; 22: 12, 13.

Deaf

Deaf and dumb man cured—Mark 7: 31-37.

Deaf and dumb child—Mark 9: 25, 26.

Dumb

Child with dumb spirit—Mark 9: 17.

A dumb devil cast out—Matt. 12: 22; Luke 11: 14.

Impotent

Man with infirmity thirty-eight years—John 5:1-18.

A man at Lystra who had never walked—Acts 14:8-10.

Vexed with a Devil

Daughter of woman of Canaan—Matt. 15:22.

The lunatic child brought to Jesus—Matt. 17:15.

In streets of Jerusalem—Acts 5:16.

Lunatic

Jesus healed those which were lunatic—Matt. 4:24.

The lunatic child healed—Matt. 17:15.

Impediment of Speech

Healing of one who had impediment—Mark 7:31-37.

Spirit of Divination

Damsel with spirit of divination—Acts 16:16-18.

Raised from Dead

The widow's son raised through Elijah's prayer—1 Kings 17:17-24.

The Shunammite's son raised—2 Kings 4:32-36.

The dead man raised by contact with Elisha's bones—2 Kings 13:20, 21.

Jairus' daughter raised—Matt. 9:18-26; Mark 5:22-43; Luke 8:41-56.

Widow's son at Nain—Luke 7 : 11-17.

Raising of Lazarus—John 11 : 1-44.

Dorcas raised when Peter prayed—Acts 9 : 36-43.

Paul stoned to death—Acts 14 : 19, 20.

Eutychus fell from window and was killed—Acts 20 : 9, 10.

All Manner of Sickness and Diseases

David's statement "who healeth all our diseases" —Psa. 103 : 3.

Jesus went about healing—Matt. 4 : 23.

Power given to the twelve—Matt. 10 : 1.

Gave same power to the Seventy—Luke 10 : 1, 9, 19.

Same power given to the elders—Jas. 5 : 14, 15.

Gifts of healing to those in the church—1 Cor. 12 :9.

Signs to follow them that believe—Mark 16 : 16-18.

On beds and couches in Jerusalem—Acts 5 : 14-16.

Handkerchiefs and aprons sent and sick healed—Acts 19 : 12.

How Some Were Healed

Abimelech and His Household

Abraham and Abimelech adjusted matters between themselves, each giving an explanation concerning his course of action, and Abimelech made restoration. "So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants" (Gen. 20 : 17).

The Leprosy of Miriam

When Moses married an Ethiopian woman and brought her into camp, his sister Miriam seems to have had fears of losing her influence and position, and so she uttered complaints and cast dangerous reflections upon Moses. In these Aaron joined. They said, "Hath the Lord indeed spoken only to Moses? hath he not spoken also by us? And the Lord heard it." Their hearts seemed to be filled with jealousy. The Lord said: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. . . . Behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam and behold she was leprous." Immediately they realized that their attitude towards Moses was wrong, and Aaron earnestly besought Moses not to lay that sin upon them. He acknowledged that they had acted foolishly, and he humbled himself. "And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." "And the Lord said unto Moses . . . let her be shut out from the camp seven days, and after that let her be received in again" (Num. 12:1-15). After the expiration of seven days she was brought in again and was well from her leprosy.

The Fiery Serpents' Bite

When the people of Israel were on their way to Edom, they became disheartened and began to mur-

mur, but they were soon made to realize the folly of their complaining and evil sayings, for these brought upon them the displeasure of the Lord. "And the people spake against God, and against Moses." "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."

It was then that they began to realize their dependence upon God and to make acknowledgments concerning the error of their ways in order to get healed. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:7-9). The necessary requirements for their deliverance were first the confession of their wrongs, and then sufficient faith in the words of Moses to become obedient and act upon his advice.

The King's Hand

King Jeroboam had caused the children of Israel to sacrifice to idols at Bethel and Dan. The Lord sent a prophet from Judah to reprove him. The king be-

came indignant and put forth his hand from the altar and told the people to lay hold of the prophet, "and his hand, which he put forth against him, dried up, so that he could not pull it in again." Immediately he became awakened to the fact that his attitude toward God and the prophet was very imprudent and that it was only from them that he could receive help. He was well enough acquainted with God and his messengers to know that in order to receive the needed help it was necessary for him to humble his heart.

"And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the King's hand was restored him again, and became as it was before" (1 Kings 13:6). The king then invited the prophet to go home with him and refresh himself and receive a reward; but the prophet would not accept a reward, neither would he tarry long enough to go to the king's house, as the Lord had given him instructions, and the prophet had decided that nothing should turn him aside from being obedient.

Naaman

Naaman was captain of the host of the king of Syria. He was considered a man of mighty valor and was held in high esteem by the king, but he was a leper. That dread disease was regarded as incurable.

The Syrians had captured a little maid from among

the Israelites, and she waited on Naaman's wife. She told her mistress that the prophet Elisha in Samaria would be able to recover Naaman from his leprosy. This information was communicated to the king, and soon Naaman was on his way to visit the prophet. He came with his horses and chariot, and presents of gold, silver, and raiment, and stood at the door of the house of Elisha.

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and . . . said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I

pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused" (2 Kings 5:10-16).

The requirement here was obedience. Finding favor in the sight of the Lord was conditional upon giving full consideration to the words of the prophet. Because Naaman failed to see the propriety of going to the river Jordan to dip himself seven times, he came near defeating the purpose of his visit. His indignation and rebellion almost prevented him from obtaining his healing. The remedy was too simple for so great a man. It was not, however, a matter of his own choosing, but a matter of compliance with and obedience to the words of the prophet. He finally yielded, and with a spirit of submission decided to carry out in detail the advice and instructions given.

There was no curative powers in the waters of Jordan, but the cure came through obedience. In this case also the prophet would not accept gifts as a remuneration for the healing.

King Hezekiah

When King Hezekiah was seriously ill, the Lord sent the prophet Isaiah to tell him to set his house in order, as death was near. The king doubtless felt the responsibility of leading his people on in the ways of the Lord and had a desire for a prolongation of his life for that purpose. We read of no wrongs that

he had to acknowledge, but on the other hand he had a good testimony to bring before the Lord.

After receiving the message from the prophet, "He turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years" (2 Kings 20:6). "And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered" (verse 7).

No doubt the figs were good to apply to the boil and served a purpose, but it was Hezekiah's earnestness and prayer that saved him from death, as the Lord said, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee."

A Man Healed of the Dropsy

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, that they watched him. And, behold, there was a certain man before him which had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things" (Luke 14:1-6).

In this case nothing is said about how the work was performed, nor what was required on the part of the man who was sick. The principal thought in the minds of the Pharisees was whether or not Jesus had any right to heal on the Sabbath-day. He gave them to understand that it was right to do good at any time.

Bound by Satan for Eighteen Years

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagog answered with indignation, because that Jesus had healed on the Sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed; and not on the Sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of

you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him" (Luke 13:11-17).

Jesus laid his hands upon this woman and cast out the spirit of infirmity, and she was immediately made straight. This was another instance where there was objection to his healing on the Sabbath-day.

Man with the Withered Hand

"And it came to pass also on another Sabbath, that he entered into the synagog and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness and communed one with

another what they might do to Jesus'' (Luke 6:6-11).

This man had to arise and stand forth in the midst of those scoffers and opposers. He stepped forth at the command of Jesus. Then he was told to stretch forth his withered hand. Suppose he had hesitated with doubts and fears, what would have been the result? He would have failed to receive the healing. But he did not hesitate; he boldly made the effort and stretched forth his hand and was healed.

Importunity of the Woman of Canaan

''Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour'' (Matt. 15:21-28).

Although this woman was not of the Jewish race, nevertheless she had learned enough about Jesus to believe that he would have compassion upon her suffering daughter, who was "grievously vexed with a devil." She met with many discouragements in presenting her case before him. At her first approach "he answered her not a word." Next the disciples urged him to "send her away." Jesus told her that he was sent only to the Jews. Then she came and worshiped him, saying, "Lord, help me." Jesus made still another excuse, but still she persisted. He realized that she not only had genuine faith but was pressing her case with persistency that meant no denial should turn her aside from the object of her desires. So he turned to her and said, "O woman, great is thy faith: be it unto thee even as thou wilt."

Woman Who Touched the Hem of His Garment

"And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said,

Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague'' (Mark 5:25-34).

There are a few points here worthy of consideration.

1. This woman had been afflicted for twelve years.
2. During this time she had been treated by many physicians and had suffered many things under their treatment.
3. She had spent all she had in trying to get cured.
4. She was no better, as the physicians had failed to relieve her sufferings or to remove her disease.
5. She even grew worse instead of better under their treatment, and thus her case was apparently a hopeless one.
6. She heard of Jesus, and decided that if she could only touch the hem of his garment she would be healed.
7. Pressing her way through the crowd, she touched his clothes, and she was healed immediately.

The Ten Lepers

''And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he saith unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:12-19).

These ten lepers believed, and called earnestly for mercy. The reason why they "stood afar off" when calling to him for help was that leprosy was considered an unclean disease. When he told them to go and show themselves to the Jewish priests, which was according to the requirement of the law of Moses for those who were healed, they not only were willing to obey, but actually went. It would have done them no good to go and show themselves to the priests while the disease was still upon them, for the priests would not have pronounced them cleansed, but would have sent them back and told them to keep themselves isolated, or away from the people. They were still lepers after Jesus had spoken to them. They were familiar with the requirements of the law concerning the priests, and knew that it would be useless to show

themselves to the priests while the disease was upon them. What were they to do? Jesus had told them to go. They must believe his words and go in faith, expecting the work to be done by the time they arrived. They went, and "as they went they were cleansed." Only one of them returned to express his gratitude, and to him Jesus said, "Thy faith hath made thee whole."

When Jesus Saw Their Faith

"And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick

of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion" (Mark 2:1-12).

Here was a man of whom we have no record that he was able to exercise faith. He may have been paralyzed to such an extent that he did not have power to exercise his mind, but he had friends who no doubt knew of the wonderful cases of healing by Jesus. They decided to bring their friend, the palsied man, to Jesus and were confident that if they did so he would be healed. When they came to the house where Jesus was preaching, there were great multitudes of people gathered together. The doorway was so crowded that they could not enter. Everybody wanted to hear the preaching or to press their way for healing, and no one would give way for them. Perhaps they reasoned among themselves that the man would never be well again unless they took advantage of this opportunity of presenting him while Jesus was there.

Let us imagine the situation. There was no hope of making a way through that crowd into the house.

What was to be done? Some one says, "We must bring him to Jesus." Soon they are making their way to the house-top. Next they remove the tiling from the roof and begin to lower the palsied man through the hole they have made.

Behold the scene once more. He is now in the immediate presence of the Master. We can easily imagine that the preaching ceases for a time as he beholds the man and looks up at those who brought him, who are still holding the cords by which the bed was lowered. Could he turn away any one coming with such confidence and determination? No. He was touched with compassion. "When he saw their faith," he healed the one sick of the palsy. There was unbelief and opposition on the part of the scribes and Pharisees, but the friends of the sick man did not allow such to hinder their faith nor baffle them in their efforts to accomplish their undertaking.

The Centurion's Servant

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say

to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8: 5-10, 13).

Among the noteworthy points in regard to this case of healing are the humble attitude and the faith of the centurion. The centurion took a very humble attitude and manifested his faith and confidence by telling of his authority over his soldiers and of their obedience to him, and by saying that now he was ready to let Jesus take the place of authority and give the word of command for the disease to depart. Jesus commended him for his faith and instantly healed the servant.

The Nobleman's Son

"And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man be-

lieved the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee" (John 4:46-54).

In this instance of healing there are a few things worthy of consideration. The disease was only a common one, yet it is stated that a miracle was wrought through the accomplishment of the healing.

Imagine the situation. Jesus had just arrived at the village of Cana. On account of his mighty works there and elsewhere, his fame had gone throughout Galilee. The nobleman had heard of Jesus and had learned that he was in Galilee. His son was at the point of death in Capernaum, and something had to be done soon. He hastened to Cana and implored Jesus to come to Capernaum and heal his son. In his earnestness he said, "Sir, come down ere my child die." Would Jesus turn aside one who came with such faith and earnestness? No. Jesus said to him, "Go thy way; thy son liveth." The nobleman may have been somewhat disappointed because Jesus did not go with him to see his son, but he doubtless said

to himself that he could depend upon what Jesus said; therefore he believed and went home trusting for the fulfilment of the statement made to him. As he journeyed along the way, his servant met him and told him that his son was still living. He was then anxious to know when he began to amend. When he was told that the fever left his son "yesterday at the seventh hour," he remembered that at that same hour Jesus had spoken the words to him, "Thy son liveth." Although the fever left him almost instantly, doubtless he was yet weak and required some time to recuperate and regain his normal strength. Although it is not stated that he was made strong immediately, yet his healing was termed a miracle (verse 54) because Jesus was many miles distant from the sick man and merely spoke the word and the son received the healing touch.

Peter's Wife's Mother

Jesus had been healing many sick folks and had just cast out an unclean spirit from a man who had been in a synagog. The people were made to wonder and "were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him."

Now, Peter's wife's mother lay sick of a fever, and they came and besought Jesus that he would heal her. He came and rebuked the fever; then, taking her by the hand, he lifted her up, for she was doubtless weak-

ened by the fever, and immediately the fever left her. Here was an instantaneous healing and recovery. She arose and ministered unto them, which may have been to prepare a meal for Jesus and his disciples. (Mark 1:29-31.)

A Deaf and Dumb Spirit Cast Out

"And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? and he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And

straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose" (Mark 9:14-27).

Matthew says: "And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:18-21).

Here was a rather peculiar situation. A man had brought his son to the disciples, and they had failed to cast out the deaf and dumb spirit. It gave opportunity for this man to bring accusations against the disciples for not being able to cast out the spirit; also for the scribes and the multitude to upbraid and reproach them for their lack of power and authority. On the other hand, it gave occasion for the enemy to

suggest to the disciples that all the blame rested upon the father on account of his unbelief, or that the failure was due to the unbelief of the scribes and the people who were crowding around them. It would, moreover, have been only a natural thing for the enemy to suggest to them that they had lost their power and that they might as well go home and continue their former line of business and cease trying to preach.

According to the record given by Matthew and Luke, when the matter was presented to Jesus, he said to the father and the people who were assembled, "O faithless and perverse generation; how long shall I be with you?" As much as to say, The sooner you get rid of your perverseness (wickedness and stubborn ways) and learn to trust the Lord through my disciples, the better it will be for you, for I shall not always be with you.

This was a case that baffled the faith of the apostles. After the unclean spirit had been cast out, they asked Jesus privately why they could not cast him out. Jesus told them it was because of their unbelief. The Revised Version says, "Because of your little faith."

The Bible does not state just why they were lacking in faith at this particular time. They had cast out "many devils" before this time (Mark 6:13). It was not because they did not have power to do so now, for Jesus had given them power to cast out unclean spirits when he commissioned them to preach (Matt.

10:1), and this was an unclean spirit (Luke 9:42).

We may infer from the statement that their failure resulted from one of many probabilities or reasons. It may have been a manifestation of the weakness of their humanity before that unbelieving multitude, similar to that of Peter while he sat "without the palace" near the Jewish court, when he had a lack of boldness to do his duty. Again, they may have wavered on account of a lack of leadership. Jesus was absent; Peter, James, and John were up on the Mount of Transfiguration at the time the child was brought to the other disciples. The case was apparently an unusually difficult one to handle.

It seems that Peter, James, and John were for some reason chosen to be present more frequently than the others where the undertakings were of unusual importance, like the raising of Jairus' daughter from the dead (Mark 5:37), the transfiguration (Mark 9:2), and Gethsemane (Matt. 26:37). Their absence at this time may have caused the other disciples more easily to give up their efforts to cast out the deaf and dumb spirit when they realized they were defeated in their first attempt, and to decide to defer the matter until the others could be present.

Again, the failure may have been to some extent due to a lack of knowledge just how to proceed, as it seems that as soon as the child was delivered they went to Jesus privately to know why they were unable to cast out the spirit. Human nature was about

the same in those days as it is now. Men had their weaknesses and natural inclinations with which to contend the same as men of today. Even though their lives may be sinless, and they may be followers of the Christ, yet there is often a lack of wisdom, knowledge, and understanding. No matter how pure and holy a man may be, he will have these peculiarities of his humanity to contend with, and under strenuous circumstances they will sometimes cause a hesitation to assume weighty responsibilities, as Jesus did while in prayer in the Garden of Gethsemane. His humanity asserted itself when he was facing death upon the cross and associated sufferings, insomuch that he said, "Father, if thou be willing, remove this cup from me," or, in other words, Spare me from having to pass through this severe ordeal.

Their failure was not an indication of their not being right with God, but it was evident that they did not manifest the power nor exercise the faith they possessed. Jesus told them what a very small amount of faith would do if properly exercised. "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." For their encouragement he showed them some of the possibilities of faith, but set no limit or boundary as a result of the exercise of faith.

According to the Common Version, Jesus said to them, "Howbeit this kind goeth not out but by prayer

and fasting'' (Matt. 17:21), but the Revised Version omits verse 21, also the words ''and fasting'' in Mark 9:29. Some authorities claim these to be an interpolation—an insertion or marginal notation by some one transcribing the manuscript in later years. But whether it is in the original manuscript or not, does not change the situation. The disciples had failed in their efforts and resigned themselves to their defeat. In other places Jesus taught them by precept and example the importance of importuning and thereby prevailing upon the Lord to grant the needed help. See Matt. 15:22-28; 26:36-44; Luke 11:5-8; 18:1-7.

In speaking to the disciples in regard to this spirit, Jesus said, ''This kind,'' inferring no doubt that it was a particular kind of unclean spirit—a kind that was perhaps more obstinate and unyielding than others.

The enemy frequently tries to take advantage of the words recorded in Matt. 17:21. Frequently when devils are being cast out and the victory is almost won, the enemy will suggest to some one or the one possessed will say that ''this kind goeth not out but by prayer and fasting.'' Generally the case under consideration is not the kind mentioned by Jesus at this time, and requires no fasting.

A few years ago two young ministers of my acquaintance were holding a revival meeting in one of the Central States. A young man of the community,

who was making a profession of religion but whose life was not exemplary, had been causing them considerable trouble. The ministers gave themselves to fasting and prayer. That night the young man came forward for prayer. They soon discovered that he was possessed with devils. While fervent prayer was being offered for his deliverance and when the victory was almost won, the silent suggestion came to one of the ministers that "this kind goeth not out but by prayer and fasting." Immediately the minister arose and announced that the young man was possessed with devils and further stated that it would require prayer and fasting for his deliverance and that therefore the matter would be deferred until the next evening in order to give the necessary time for fasting and prayer.

The audience was dismissed, and the devils in the man caused him to chuckle and laugh. This served as a reproof to the ministers, who then remembered that they had been praying and fasting all day for the man. It was then that they realized that it was the evil one impressing that scripture upon their minds in order to defeat them in their work, the same as the devil quoted Scripture to Jesus when he was led into the wilderness to be tempted. With considerable vehemence and determination they proceeded to assert their authority over the devils, which with loud cries came out of the man, and he rejoiced because of his deliverance.

The enemy contrives many ways to defeat ministers in asserting their authority to cast out evil spirits. He can quote Scripture, make threats, boast, act hypocritically, curse or pretend to be extremely religious, take a bold stand or a humble attitude, weep and seek sympathy, or be defiant—in fact, will do almost anything to deceive or to baffle the faith and efforts of those who have power to cast out demons.

Two Blind Men

"And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened" (Matt. 9:27-30).

Jesus required faith of those blind men, when he asked them if they believed that he was able to restore their sight. He then placed the responsibility upon them concerning their healing when he said, "According to your faith be it unto you." But they had come with implicit faith and confidence in him, and hence they received sight.

A Man Who had Never Walked

"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb,

who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14: 8-10).

It requires but little imagination to picture the scene at Lystra where Paul was preaching on the subject of divine healing. Perhaps his seeing the cripple before him caused him to relate the incident concerning the lame man at the gate Beautiful to whom Peter said, "In the name of Jesus Christ of Nazareth, rise up and walk." This cripple began to take courage, and we can imagine him thinking thus: "He was a man; I am a man. He was a cripple from his birth, and that has been my condition. He had never walked, and I have never walked. That minister named Peter told him to 'rise up and walk,' and if this preacher would only speak such words of authority to me, I also could arise and walk." Imagine Paul, just at this moment, looking down upon the man before him and "perceiving that he had faith to be healed," the man eagerly waiting for the command, and Paul saying, "Stand upright on thy feet."

The man did not wait to see whether or not he had strength to stand, but acting on his faith, put forth an effort and was made well. It is not sufficient to realize a possession of faith, but that faith must be put into action.

The Blind Man of Bethsaida

"And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly" (Mark 8: 22-25).

In relating this incident, the apostle does not inform us just why Jesus did not completely heal the blind man in his first effort to restore his sight. When asked if he could see, the man had realized a change, insomuch that he could observe moving objects before him, which he knew must be men, but which appeared to him as if they were trees walking about. But when Jesus laid his hands upon him again, he could see clearly.

While Jesus had the power to heal him perfectly at the first attempt, his procedure here may be the means of preventing some of God's servants from being censured for an apparent lack of power under similar circumstances, and should also be a means of encouragement to those who fail to receive a perfect healing in their first efforts.

Healing in the Streets of Jerusalem

"And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:12-16).

This incident occurred soon after the healing of the lame man at the gate of the temple, which miracle was followed by the imprisonment of Peter and John, and the death of Ananias and Sapphira through the judgments pronounced by Peter.

Many signs and wonders were being wrought by the apostles, but the fame of Peter had gone forth more than that of any of the others. When the sick were brought into the streets, many of them preferred that Peter minister to them, and some thought that if they could only get in the shadow of Peter as he passed by they would be healed. Such confidence in the ministry and faith in God are sure to bring forth marvelous results.

As they were to receive help through human instrumentality, they were not to be censured for choosing Peter in preference to the others. They had no doubt learned more about the wonderful things of the Lord wrought by him than by the others. It is in accordance with human nature to have a preference under such circumstances.

A Spirit of Divination Cast Out

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:16-18).

No doubt Paul readily discerned in this damsel a spirit foreign to the Spirit of God, but as she followed them day after day acknowledging them to be the people of God and teachers of the way of salvation, he no doubt was puzzled to know just what course to pursue in regard to her. She was not opposing them openly, but seemed to be in possession of a religious devil. It would not seem strange had she suddenly professed to be one of his followers, laying claim to conversion. But be that as it may, after

many days Paul realized that her influence was not good, and he became much grieved, and not only decided that she had an evil spirit but turned and commanded it to come out of her.

The men who had charge of the damsel saw that she had lost her power of divination; therefore they caused Paul and Silas to be beaten and cast into prison, but the Lord overruled it all to his glory.

Healing of Barrenness

"But Sarai was barren; she had no child" (Gen. 11:30).

"And Abram said, Behold, to me thou hast given no seed" (Gen. 15:3).

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:15, 16, 17, 19).

"For what saith the scripture? Abraham believed

God, and it was counted unto him for righteousness . . . who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:3, 18, 19, 20, 21).

This is a case of undaunted faith; of believing with no other evidence than that God had promised. From a natural standpoint the odds were against Abraham. There were no signs, no outward evidence or manifestation. We can imagine Abraham saying, "It will be done; it will come to pass."

Abraham was fully persuaded that what the Lord had promised he was also able to perform. In recording this incident the apostle said, "It was not written for his sake alone, . . . but for us also." We can receive a benefit by following Abraham's example —believing the promises of God and acting upon that belief until we receive the fulfilment of the promise.

Answer to the Skeptic's Plea: "The Day of Healing Is Past"

There is something about the working of miracles through the power of God and about the healing of people by divine power that seems to stir the kingdom of Satan to opposition and persecution. It reminds one of the Mohammedans' attitude toward Christianity. As much as they despise Christianity and oppose its acceptance by one of their number, yet in many cases they will in a sense tolerate his profession of Christianity so long as he does not observe the rite of Christian baptism. But when that step is taken, they consider that the last cord of friendship and affiliation has been severed, and henceforth that person is to them as one dead. No matter how close the kindred relationship, he is excommunicated and can expect nothing from them but opposition and persecution.

No time will be wasted here in attempting to prove that there is a God. We acknowledge the God of heaven in all his majesty and power and accept his Word as forever settled in heaven. Denying the truthfulness of his Word and the exercise of his power among his servants is an old story. In the Garden of Eden the serpent declared that what God had said was not true. When Moses and Aaron, acting under God's direction and authority, went before Pharaoh and wrought miracles in his presence, they

were opposed by that monarch through the magicians, who performed miracles by the power of that evil one who beguiled Eve. During the time that Jesus Christ and his disciples preached the gospel, wrought miracles, and healed the sick, the Pharisees and Sadducees stirred up the people against them and tried to deny and disprove their teaching—the Word of God. Is it strange, then, that, so long as the same gospel is preached and practised, unbelievers, false teachers, and other opposers should rise up and cry out: "The day of miracles is past! The day of healing is past!"?

Opposition and denials in olden days did not disprove the power of God to perform wonders in the sight of men, directly by his command or through his servants. Is it not just as reasonable to believe that such things can be done now, when we take into consideration that God is the same God that did signs and wonders in those days, and has lost none of his power? His word and promises are the same to us as they were to the apostles and the people of olden times. Then, why should it seem incredible for people of today to believe God and exercise faith as did Abraham or the people in apostolic days? And is it not reasonable that the same simple faith exercised now will bring about similar results?

It was just such reasoning that a number of years ago prompted me to action in accepting the Lord as my physician, after being treated by thirteen doctors

during a period of five years. A few years previously I had experienced a change of heart and realized an acceptance as his child through believing the promises given in his Word, but I had been taught that the day of healing was past. While reading the Bible (Heb. 13:8) I learned that the Lord is the same now as he was in times past, and that "the Scripture can not be broken" (John 10:35); and knowing that the people now are practically the same as they were in the days of the apostles, my conclusions were that the same faith exercised now ought to bring about similar results. Although I had never heard teaching on the subject of divine healing, and knew but little about how to pray the prayer of faith, nevertheless I fell upon my knees and in a childlike manner told the Lord my needs and put my case in his hands, telling him that I believed his Word and would then and there trust him for my healing. There was the promise: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). I appropriated the promise as my own to my own case, and by faith accepted the healing. I could notice no immediate change, but I continued to believe. From that time I began to amend. The Lord had put his rebuke upon the disease, and in a few weeks I was well, free from a long-standing affliction. A few months later, in answer to prayer I was healed of a pterygium, a growth on my eye. The physician had said that the only hope was

a surgical operation, but in answer to the prayer of faith the Lord removed it without the aid of medicine or the surgeon's knife. Since that time I have been thoroughly established in the belief that God is able to and does work miracles and heal the sick in these last days, in accordance with his Word, the same as in times past.

The unbelieving Pharisees in apostolic days oft-times refused to acknowledge the manifestation of the power of God in healing the sick when it was performed in their presence. People have changed but little since those days, and frequently the opposition is greatest from those who make a profession of religion; but they are generally those who have only a profession and are devoid of the grace of God.

A few years ago while I was at the home of a Brother S——, who had been much used of the Lord in praying for the sick, we were conversing on the subject of divine healing. Mr. M—— bitterly opposed the idea of people being healed by divine power in these days. He declared that the day of healing passed away with the apostles. While we were yet in conversation, a messenger came asking us to come at once and pray for Brother Shaffer, who lived half a mile distant. Mr. M—— was asked to accompany us. He replied, "Yes, I will go and see what is done." Upon our arrival we learned that the brother had been sick for some time with fever and that his suffering was intense. He was anointed with oil in accord-

ance with the Word, and as hands were laid upon him and the prayer of faith was offered, he was instantly healed. He immediately threw back the covers and arose, leaping and shouting praises to God. His fever and pains were gone, and he was well from that moment. After remaining about an hour we took our departure, and as we left, Bro. S—— said to Mr. M——, "Now what do you think about divine healing?" to which he replied, "I do not believe in it any more than I did before." The unbelief of such people does not change the Word of God nor make void the manifestation of his power among those who do believe and properly exercise their faith.

Still the skeptic cries, "The day of miracles and healing is past." Another calls in question the genuineness of the healings and miracles mentioned in the Bible, declaring it impossible and contrary to nature for such things to happen as the falling of the walls of Jericho in the manner related, Jonah's experience with the whale, or the sun's standing still for Joshua. Such a diversion from the true principles and laws of nature as the sun's standing still for Joshua, they say, would upset everything in the universe and cause an unavoidable collapse. This mystery can perhaps be made clear by the use of a watch as an illustration. The one who made it prepared its mechanism in such a manner that by a fixed law every piece of its machinery is in operation and the hands on the dial move forward in one direction, indicating the time

of day. But suppose it runs too fast, he turns the hands backward without causing the watch to lose a tick. He moves something about it, and retards its speed to the desired limitation. Another touch of his hand, and the watch stops. Again, at his will he starts it and moves forward its hands. By so doing he does not destroy that fixed law by which the watch is operated, but merely makes use of a provision established in harmony with it in order to fulfil his desire and purpose. He may instruct some others concerning its mechanism sufficiently to enable them to operate it according to their desires.

God made the universe according to fixed laws. Some of these the finite mind can comprehend, but doubtless it will never be able to fully understand or explain them all. Would it seem strange that God should incorporate in those "fixed laws" known to man, by which the universe is governed, some provisions for changes by his direct command or by the command or petition of his servants? Many of these provisional arrangements may remain a mystery to the human mind and yet be harmonious with his divine plan.

As the watchmaker provides for certain reversals, so that the hands of the watch can be made to go backward or forward without interfering with its mechanism or operation, surely it should not be deemed a questionable matter for God to make like provision in his management of the governmental affairs of the universe. The Psalmist says, "He look-

eth upon the earth, and it trembleth: he toucheth the hills, and they smoke'' (Psa. 104:32; 144:5).

Are there really miracles wrought in these days? Yes! constantly throughout the wide world. Whether the laws by which they are performed are understood by man or not, does not change the power of the Almighty.

An illustration frequently used to represent one kind of mysterious phenomenon very commonly known everywhere is that of an egg. Chickens are to be found in all parts of the world. The egg of the hen is used everywhere for food and when fresh is quite palatable. Place an egg under proper temperature for a week, and no one would care to eat it. Allow it to become cold, and a few days later break the shell, and the stench is unbearable. But take a fresh egg and keep it under proper temperature for a period of three weeks, and a live chicken emerges from the shell, covered with feathers. Within a year this same chicken lays an egg similar to the one from which it came out and capable of bringing forth a chicken, and so on; yet who can fully explain the details of the laws governing the formation of the shell, feathers, flesh, and bones? Such is a work which man can not perform himself, but by following certain rules and principles he can use eggs for food or cause them to bring forth chickens which he can use as food instead.

The prophets and apostles were instruments in the

hands of God in working miracles, healing the sick, and casting out evil spirits. They went forth in obedience to the command and authority given them as recorded in Matt. 10:1-8. They received "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." As they went forth preaching the gospel of the kingdom, Mark says, "they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:13).

It was through their obedience to his Word and compliance with his will that the apostles were enabled to accomplish these things. The power and authority to do such things came from God, but man became an instrument to execute the will of God in such performances. Concerning the Twelve we read, "He gave them power" (Matt. 10:1). To the Seventy whom Jesus sent forth at a later date and instructed to preach his gospel and heal the sick, Jesus said, "Behold, I give unto you power . . . over all the power of the enemy" (Luke 10:19).

It would be impossible to explain in detail just how these miracles and healings are wrought, or fully to comprehend the laws governing the manifestation and demonstration of faith and obedience.

An Experience with an Infidel

A few months ago a lady in Columbus, Ohio, wrote to me, requesting me to visit her uncle at Cincinnati.

This uncle was a prominent physician of Kentucky, but he had gone to Cincinnati for treatment of a large cancer. It was on the back of his neck and had extended almost around his body.

The lady who wrote to me stated that her uncle was very skeptical in regard to the Bible, but as the physicians gave him no hope of recovery, she thought he might be more easily awakened to a realization of his spiritual needs even though he might not be able to obtain healing. After a prayerful consideration of the matter, I wrote to him, informing him of the request from his niece, and telling him that if he desired I could make the visit upon a certain day the following week. He promptly sent me a cordial invitation to come at the appointed time.

Upon my arrival I found the man in a critical condition. The physicians had refused to give him further treatment, and had told him to hasten to his home as soon as possible, for his time on earth was short. He received me with the utmost kindness, but said:

"I am very skeptical concerning the teachings of the Bible. There are so many contradictions and so many statements that are preposterous and unbelievable. In fact, the book is full of contradictions."

I replied that I had met people who were very skeptical and who thought they had found unexplainable things in the Bible, but that in every case where the person would sit down with me and reason con-

cerning the alleged contradictions, the barriers of unbelief were swept away by a proper understanding of the Scriptures.

"What are some of the unbelievable things that you have found?" I asked.

"That immaculate conception," he replied. "Any one would know that was a made-up story by Joseph and Mary to hide their reproach, if there is anything to it at all. All we know about it is what Joseph and Mary said, and what is recorded in the Bible, and who knows who wrote the Bible? I tell you, the thing is preposterous and unbelievable," he said with considerable vehemence.

Never before had I been called upon to explain the matter to one who doubted the veracity of the Bible. But here was a man who did not believe the Bible and who consequently would have to be convinced by evidence from some other source. The Biblical record had no weight with him. While he was thus talking, I was silently praying the Lord to give me some convincing illustration. Just then two of his children passed through the room.

"Were those your children?" I asked.

"Yes, sir," he replied; "they are mine."

"No doubt your wife would testify to the same," I said.

"She surely would."

"I do not know whether they are your children or not. All the evidence I have is that you and your

wife say so. Perhaps you could procure a testimony of the physician who was present at the birth of the children."

"Yes, sir; I can do so."

"But that would prove nothing in your favor. It would be evidence that they belonged to your wife, but who knows whether they belong to you or not. I shall have to have more evidence than you have given."

The man seemed to be quite perplexed.

"Have you a family record?" I asked.

"Yes, sir; I have a family record," he replied.

"Does that record state that the children are yours?"

"Yes, sir."

"Now, look here," said I; "were I inclined to be skeptical about the matter, you would have to produce better evidence than you have given in order to convince me that you have told me the truth. How do I know who wrote your family record? It is no more to me than the record of the immaculate conception given in the Bible is to you; and the word of you and your wife is no more to me than the word of Joseph and Mary is to you."

He seemed to be more puzzled than ever, as he realized the reasonableness of the comparison.

"But," I said, "there is a way whereby you can verify your statements to my satisfaction. By bring-

ing the children into my presence, so that I may see the relationship reflected. There is the same facial expression, a similarity in the chin, mouth, nose, action and voice; therefore I have no right to question further the truthfulness of your statements. Just so it is in regard to Joseph and Mary and the birth of Christ. Not only do we have their word as recorded by the apostles, but centuries before, the prophets foretold concerning the Virgin Mary, the birth of Christ, the place of his birth, his ministry, crucifixion, burial, resurrection, ascension, and the blessings promised to those who should believe on him—and that reaches down to the present time, and I have been made a partaker of the blessings promised."

"That will do for that point," he remarked, "but there are so many others that can not be explained. I have studied the works of Voltaire, Tom Paine, and Ingersoll for years, and compared the Bible with them, and I have found it filled with errors and contradictions."

"In making your investigations you went at it wrong. You should have reversed the matter, taking the Bible as your standard and lining up those men by the Bible. I am not surprized at your finding apparent contradictions, considering your procedure. What is your next most difficult contradiction?"

"Well, in speaking of the journey of Saul of Tarsus to Damascus, Acts 9:7 says, 'And the men which journeyed with him stood speechless, hearing a voice,

but seeing no man,' while Acts 22:9 says, 'They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.' That is a direct contradiction. In one place it says they heard the voice, in another place it says they did not hear the voice."

"Now, doctor, let me give you an illustration that may throw some light on the subject. Here, we will suppose, are three persons—an American, a Japanese, and I myself. The American understands both English and Japanese, but I understand English only. The Japanese, speaking in his own language while in our presence says, 'Before the sun sets I intend to kill a certain man.' Before the setting of the sun the man mentioned is murdered. No one witnesses the deed. Soon we are brought into court. The American is called to the witness-stand and questioned thus:

"Did you hear this Japanese, the defendant, say anything at the time he is alleged to have made a threat to murder this person?"

"Yes, sir."

"Do you swear that he said in your presence that he intended to kill said person before the setting of the sun?"

"Yes, sir."

After this witness has given his testimony, I am then called to the witness-stand and asked:

"Did you hear the defendant say anything at the

time he is alleged to have made a threat to kill this person?''

''Yes, sir.''

''Do you swear that he said that he intended to kill this person before the setting of the sun?''

''No, sir.''

''Were you not present at the time and heard all that this American heard?''

''Yes, sir.''

''Then, why can you not swear that you heard the defendant make the threat to murder?''

''It is true that I was present and heard all that the American heard, and heard the voice of the defendant when he spoke, but I could not understand the words spoken by that voice.''

''You say that you heard the defendant say something in the presence of this American?''

''Yes, sir; I heard his voice when he spoke.''

''And now you say that you did not hear what he said; how do you account for such a statement?''

''I heard his voice when he spoke, but did not hear understandingly; that is, I could not discriminate the sounds to understand a word that he said.''

''That seems plausible,'' said the doctor; ''but there is a discrepancy in the seventh chapter of Isaiah which you nor any one else can straighten out or explain away.''

In answer to his assertion I replied that I did not remember what that chapter contained, but that I had

always found the Word of God to explain itself when properly divided. I opened the Bible and began reading the chapter. Before I had scarcely finished reading the point in question and before I had given any further explanation, the Spirit of God opened his understanding and broke the spell of his infidelity, insomuch that he got a clear vision of the truth. Immediately he fell upon his knees and with a flood of tears called mightily upon God for mercy. He said:

"O Lord, if thou wilt only forgive me and save me from my sins, I will preach thy gospel all the days of my life."

His face brightened, and he was receiving much help from the Lord, but suddenly his countenance became clouded as if enveloped by a dark shadow of discouragement. I noticed his confusion of mind, and asked concerning his difficulty.

"Oh," said he, "the multifarious contradictions of the Scriptures keep coming before me."

"Never mind the contradictions of Scriptures now. You have had three of your most difficult contradictions explained to your satisfaction—enough to convince you that the Word harmonizes instead of contradicts itself—and the other so-called contradictions are just as easily explained or harmonized; therefore lay these things aside on the shelf of your memory, and when it becomes necessary for you to understand them, the Lord can in some way cause you to properly understand them. You already sufficiently

understand the Word of God to yield yourself to him and believe for the salvation of your soul."

He followed my advice and was soon made to realize his acceptance with God. I told him that if he would prove true to God he not only would enjoy the blessings of a Christian life here on earth, but would soon know the realities of the blessings in the heavenly home prepared for the people of God; but that I could offer no assurance of his healing. I was strongly impressed that his days on earth were numbered and that the time of his departure was near at hand.

He returned home, and a few weeks later passed away to go to his reward. He was true to his word until the time of his death, daily exhorting his neighbors and friends concerning the way of salvation, thus fulfilling his promise to preach the gospel the rest of his days.

After his conversion he realized that his infidelity had fled away, and that it was only natural and easy to believe the record given in the Bible concerning the miracles and wonderful things performed by God directly or through his people. His infidel literature was to him now as a pile of rubbish ready for the burning.

Does God or the Devil Send Disease Upon People?

From the beginning God placed upon the people themselves the responsibility of their welfare. If they were obedient to his commands and laws, his favor rested upon them. But a transgression of a direct command received its penalty and a digression from natural laws brought about unpleasant consequences of greater or less seriousness.

There are those who believe that God would not be so unjust as to send sickness, disease, or any severe punishment upon people for their disobedience, because Jesus said, "Your Father which is in heaven . . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). Obedience to his laws has always been accompanied by an assurance of his favor; while, on the other hand, a penalty is attached to a disregard of his commands.

As today, there were in the days of the prophets people who charged God with being unjust. The Lord, speaking through the prophet Ezekiel, said:

"The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I

shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal" (Ezek. 33:12-20).

God sent the ten plagues of Egypt upon Pharaoh and his people because of their rebellion and wickedness, but on the night of the passover only through obedience by sprinkling blood on the doorposts and lintels were the people of Israel delivered from the scourge of the destroying angel.

God's Promise and Penalty

To the Israelites he said: "If thou wilt diligently

hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exod. 15:26).

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deut. 7:15).

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. . . . Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed" (Deut. 28:16-61).

Among those who suffered the penalty of their disobedience were:

Miriam, who was stricken with leprosy for speaking against Moses (Num. 12:9, 10; Deut. 24:9).

The Israelites, who were bitten by fiery serpents for their murmurings (Num. 21:8, 9).

King Jeroboam, whose hand was withered (1 Kings 13:4-6).

King Uzziah, who was stricken with leprosy while

attempting to offer incense upon the altar contrary to the directions of the Lord (2 Chron. 26:16-21).

Saul of Tarsus, who was stricken with blindness while he was on his way to Damascus to persecute the followers of Jesus Christ (Acts 9:7-9).

Elymas the sorcerer, who was smitten with blindness by the Lord through Paul, because he sought to turn people away from the faith (Acts 13:11).

The Power of the Devil to Afflict People

When we take into consideration the manner in which the devil wrought miracles in the presence of Pharaoh when Moses and Aaron were performing miracles by the power of God, we have no difficulty in believing that he can and does bring sickness and disease upon people, either directly or indirectly.

The Affliction of Job

To meet with adversity or to be stricken with sickness and disease is not necessarily an indication that the soul is defiled by sin or that one is not right in the sight of God. Job was a servant of the Lord, and according to the Lord's own testimony, a perfect and an upright man. Nevertheless he was afflicted by Satan.

Satan had been informed that Job was a good man, and knew that God had placed an impenetrable hedge of protection round about him. He told the Lord that if everything Job had was taken away he would

curse God. The Lord, knowing the integrity of Job, gave Satan permission to tempt him by destroying all that he possessed. The sweeping away of his children, his servants, and his property was a severe test and caused Job to pass through a deep trial, but he said, "Blessed be the name of the Lord." He blessed the Lord instead of cursing him.

The Lord said to Satan, "Still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause." Satan then sought permission to continue his temptations, and said: "All that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life." The Lord placed a limitation upon the liberties of Satan. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown" (Job 2:7).

It was indeed a trying time for Job. He sat down in the ashes and scraped himself with a potsherd. His wife told him to curse God and die. But Job did neither. He maintained his integrity toward God, and after a long siege of suffering he was delivered from his oppressions and was much blessed of the Lord in every way, having greater wealth and prosperity than he had enjoyed in his early life. He

lived a hundred and forty years after his affliction.

Woman Bound by Satan

Jesus was teaching in one of the Jewish synagogs on the Sabbath, "and, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God" (Luke 13:11-13).

The ruler of the synagog became indignant because the woman was healed on the Sabbath. Jesus reproved him and said, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him" (Luke 13:15-17).

Those Oppressed of the Devil Healed

In many places in the Bible mention is made of people's being tormented and oppressed of the devil, but a way was provided for their deliverance (Matt. 4:23, 24; Acts 10:38).

When Peter was preaching to Cornelius and his household, he said, "I perceive that God is no respecter of persons," and told "how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). He is just as able and willing now to deliver and heal all such persons and to make them abound in his grace.

Other Causes of Sickness

Not every sickness or disease can be attributed to a direct infliction from the Lord or the devil. Undue exposure or overexertion, breathing foul air, drinking impure water, eating poisonous or adulterated foods, and direct or indirect contagion may produce sickness or disease. But no matter from what source the sickness or disease may have emanated, God has made provision for its healing. In such cases as that of Miriam (Num. 12:9, 10), and Elymas the sorcerer (Acts 13:11), and of the Israelites on a certain occasion (Num. 21:8, 9), cases in which there were censuring of the servants of the Lord or murmuring against God and in which the offenders received his judgments upon them, hope and deliverance came only by a humbling of hearts and a confession of the wrong to God and those whom they had injured. Then God showed his compassion by extending his healing power. In like manner he has provided a

way for the healing of every other sickness and disease (Mark 16:16-18; Jas. 5:14-18).

PART II

PRACTICAL INSTRUCTION AND SUGGESTIONS

The Treasure-House

There is a great storehouse where inestimable riches abound. This mighty commissary of supplies contains an abundance for every man, woman, and child upon the face of the earth, for spiritual, physical, and temporal needs. The Lord of heaven is the owner and proprietor, and through Jesus Christ we can all be made joint heirs with him to all these possessions. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). The Lord said, "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . The world is mine, and the fulness thereof" (Psa. 50:10-12). The Psalmist at one time was made to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psa. 104:24).

This great treasure-house of the Lord is secure and can never become bankrupt. There will always be an abundant supply for the inhabitants of earth and the hosts of heaven. The blessings it contains are untold in number, and its duration is from everlasting to everlasting.

One may be rich in this world's goods, but unless he is in touch with this great storehouse he has missed the true riches of this world and of the world to come. Jesus, in giving one of his parables, said: "The

ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

The Door of Entrance

The treasures of this house are kept secure, and yet there is a way of access whereby an unlimited supply can be obtained. There are blessings for the soul, healing for the body, and all the temporal blessings necessary for the sustenance and enjoyment of life.

Jesus said, "I am the way" (John 14:6). "I am the door: by me if any man enter in, he shall be saved" (John 10:9). "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

For centuries the people of God looked forward to

the coming of the Messiah. It is through his name, by the power of the Holy Spirit, that we are made partakers of these things. Men of olden time learned of these things through the prophets, but it is a precious thought to us to know that we live in the dispensation of time when the God of heaven speaks to us through his son Jesus Christ (Heb. 1:1, 2).

He offers salvation with all its blessings to all who will come to him. These things are not to be enjoyed by those who are rebellious, wicked, and whose desires are for the sinful things of this world. The apostle Paul said in writing to the Philippian brethren who had shown their liberality toward him: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

The Key That Unlocks

Although one may stand on the very threshold of the entrance into the place where untold wealth abounds, it avails him nothing if the door is closed and he finds no way of opening it. Faith is the key that unlocks the door of this great treasure-house. It is operated through prayer and submission to the will of God. Jesus placed no limit to the things to be obtained through faith. He said to his disciples: "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things

which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them'' (Mark 11: 22-24). He also said to some one, ''If thou canst believe, all things are possible to him that believeth'' (Mark 9:23).

It was faith in God and obedience to his Word that caused the waters of the Red Sea and of the river Jordan to part, and that caused the walls of Jericho to fall. It was faith that caused the prison doors to be opened and let Peter go free, and that set Paul and Silas at liberty at the midnight hour. It was faith that brought healing to the sick, the deaf, the dumb, the lame, and the blind, and that brought down the mighty outpouring of the Holy Spirit at Pentecost.

To have faith in God is not only to believe in him, but to believe what he says and act upon it. It is not enough to believe that there is a God or even to believe that his word is true. The devil believes that much. The Word says, ''The devils also believe, and tremble'' (Jas. 2:19); but they will not obey the Lord, therefore will never receive the benefits promised.

How the Door is Opened

While faith unlocks, prayer opens, the door of entrance into the great storehouse of the Lord and gives one access to the rich treasures therein.

After Jesus had presented to his disciples some of the possibilities of faith (Mark 11:23), he told them how such things could be accomplished. He said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." These words mean just as much to us today as they did to those disciples to whom Jesus spoke. You have a right to appropriate them to your own case in their fullest meaning and receive the same benefit from them that any one of the apostles could have possibly received.

When we read and properly meditate upon the eleventh chapter of Hebrews, that wonderful faith chapter, a heavenly inspiration fills our inmost being and causes us to take courage and determine to exercise our faith and enjoy more of the promised blessings. Some who read that chapter, however, almost throw down their armor in discouragement, viewing the matter from the standpoint that such things were only for people in the days of the apostles and for the people of God before that time, and conclude that it is useless to undertake to venture out upon the promises of God as did those people centuries ago. Such conclusions are weakening and damaging to faith and make one a spiritual dwarf. We have the same God that they had, and his promises are just as reliable now as they were in olden times.

One great barrier to many people in the exercise of faith is that their thoughts, their prayers, and

their efforts are almost wholly given to trying to accomplish great things first, to the neglect of the little necessities along the way. The schoolboy that is just beginning the study of mathematics does not begin at the last part of the book and spend his hours and days trying to solve difficult problems, but he starts at the beginning, and after he has learned the rudiments and primary instruction and given the necessary time in practising the more simple problems, and fully acquainted himself with the methods, he then finds it no difficult matter for him to reach a place where a knowledge of greater problems will unfold to his understanding and greater achievements are within his power. In like manner the one who is searching for the rich benefits which the Lord holds in store for those who trust him must of necessity become well acquainted with him. It is not required that a person always be on his knees or in the secret chamber communing with him in order to make the necessary acquaintance. But it is needful that one pray often and put the prayers in practise by believing and acting upon the confidence extended.

Many a prayer has not brought the benefits desired because the one who prayed closed the door of his heart because the answer did not come immediately, and when the Lord would have granted the request there was no avenue open by which he could bestow the blessing desired. For three full weeks Daniel earnestly besought the Lord in regard to a

certain matter, and the only evidence that he had that his desires would be granted was his confidence and trust in the Lord, for during that time he had received no answer to his petition. Finally the message came, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand . . . thy words were heard." It was doubtless a great source of encouragement to Daniel to know that the Lord had been listening to him all the while, and also to know why there had been a delay. The messenger further stated that "the prince of the kingdom of Persia withstood me one and twenty days." No doubt Daniel felt well rewarded for his persistence and trust.

Some prayers are answered while they are being offered; then again, for some reason unknown to us, the answer is delayed. In some cases it is not necessary for us to know just the cause of the delay. In other cases the answer may not come until we have sought the Lord and learned the source of the hindrance. Nothing can stand before the prayer of faith when all hindrances are removed. Then the door of the treasure-house opens wide for the bestowal of the riches within.

The Friend of the Sick

It is in times of sickness and adversity that people more keenly realize the need of a dependable friend. The heart longs then for some one who can sympa-

thize and enter into the sorrows and help to bear the burdens and trials of life. The wise man said, "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18:24). At one time Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). He followed these words by saying, "Ye are my friends, if ye do whatsoever I command you."

A prolonged siege of sickness, affliction, or disease has a tendency to cause a person to become discouraged and disheartened, but a realization of the privilege to enter into communion with our heavenly Friend is a source of encouragement. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18). It should be an inspiration to every one who is sick or in trouble to have the privilege of telling their troubles all to Jesus, who knows, who understands, who sympathizes and is able and ready to lend a helping hand. He did not even object to being called "the friend of sinners." As there is necessity of a man's showing himself friendly if he is to have friends, it should be remembered that we must show a spirit of friendliness towards our heavenly Master in order to enter into a close relationship with him. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8). This state of friendship may be realized not only through prayer and spiritual devotion, but by

helping others, speaking a word of encouragement to the tried and tempted, in fact, doing anything helpful and beneficial. Such favors rendered to others, strengthen us and also tend to bring us in closer relationship with the Lord.

In time of sickness we more keenly feel our helplessness and dependency upon his mercy. "Blessed are the merciful: for they shall obtain mercy." As we show ourselves merciful, our hearts become more receptive of his mercy, and by bestowing kindnesses along the way we open avenues for the heavenly blessings to be showered down upon us. Jesus gave a beautiful illustration of this when he said in answer to a certain lawyer:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care

of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise'' (Luke 10:30-37).

The Troubled Pool

''Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath-day:

it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee'' (John 5:2-14).

There has been much discussion concerning this incident at the pool of Bethesda. Some say it was only a parable; others say that the pool was supplied by an underground passage to the sea and that the tidal pressure caused a periodic troubling of the waters. Again, there are those who say that some of the verses of the chapter are spurious, or discredit the entire record as a fabulous story. Such expositors consider it incredible that an angel would make his appearance at certain intervals so definite or periodical that people could rely upon his coming and bring their sick; or that an angel would ever make such an appearance; or if so, they consider it to be unreasonable that only the first to enter the water received healing.

There are very few chapters in the Bible that have not been called in question by skeptics and unbelievers. But all their skepticism has not changed the truthfulness of the record given. We shall consider

this account from the standpoint that the Word of God is true and shall brush aside all skepticism.

The Lord sent angels at other times for specific purposes. Just as Abraham was about to offer up Isaac, an angel called to him saying, "Abraham, . . . lay not thine hand upon the lad, neither do thou anything unto him" (Gen. 22:12). Two angels came to the city of Sodom to destroy it on account of the wickedness of the people, and Lot entertained them. They offered to deliver Lot and his family (Gen. 19:1-26). After one of the most wonderful divine-healing services on record, the apostles were cast into prison, "But the angel of the Lord by night opened the prison doors, and brought them forth" (Acts 5:19). At another time, after James had been killed by King Herod, Peter was arrested and cast into prison and no doubt would have been killed also; but while the church was praying at night, the Lord sent an angel, who aroused Peter from sleep and bade him rise quickly; and his chains fell off. While the angel led the way, the prison doors opened and Peter was set at liberty.

If, then, the Lord sent angels at such times, under critical circumstances, surely it would not be unreasonable for him to send an angel at some periodic or intermittent flow of the water or to trouble the water of a quiet pool at stated times.

In regard to one person's receiving healing at the time of the troubling of the waters, it was perhaps

no more strange than the fact that Jesus, with all the power that he possessed, healed only one of the many sick and afflicted people assembled at the pool.

How to Get into It

The water of the pool of Bethesda had no curative power of itself. Only when it was troubled by the angel of the Lord was the first person to enter the pool healed of his affliction. The source of the fountain supplying the pool of Bethesda is different from that of a fountain mentioned by the wise man: "The fear of the Lord is a fountain of life" (Prov. 14:27). He is referring to a spiritual fountain, the same referred to by the prophet Zechariah: "In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

In conversation with the woman of Samaria (John 4:7-26), Jesus explained to her the difference between the water of Jacob's well and the water of spiritual life he was able to give to her and to all who would come unto him. He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The prophet Isaiah, in looking forward to this time, said: "Ho, every one that thirsteth, come ye to the waters, . . . and let your soul delight itself in

fatness. Incline your ear, and come unto me: hear, and your soul shall live'' (Isa. 55:1-3).

The way of entrance into this spiritual pool or fountain of life is through repentance and believing on the Lord Jesus Christ. He said, ''I am the way, the truth, and the life'' (John 14:6); ''By me if any man enter in, he shall be saved'' (John 10:9). Peter said, ''Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved'' (Acts 4:12). The one whose heart is stained with guilt and sin must forsake his sins, repent, and believe on the Lord Jesus Christ for pardon. ''He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy'' (Prov. 28:13).

When the Jews who crucified Jesus were pricked in their heart by the words of the apostle Peter and said, ''Men and brethren, what shall we do?'' the answer was, ''Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins'' (Acts 2:38). When the jailer who had fastened the feet of Paul and Silas in the stocks in the inner prison, awoke and found that the prison doors had been opened by the earthquake and that every one's bands had been loosed by the power of God, and yet that the prisoners were still there, he was deeply convicted, and in a repentant manner he fell down at the feet of the apostles and said, ''Sirs, what must I do to be saved? And they said, Believe

on the Lord Jesus Christ, and thou shalt be saved'' (Acts 16:30, 31). He did as they told him and was converted and baptized.

''If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness'' (1 John 1:9). Jesus said, ''Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light'' (Matt. 11:28-30).

How to Get Healed

It is not enough to merely believe that God is able to heal the sick and deliver one from the power of disease. The devils believe all that and even more. ''Thou believest that there is one God; thou doest well: the devils also believe, and tremble'' (Jas. 2:19). When Jesus was in the country of the Gergesenes and met two men who were possessed with evil spirits, the devils cried out, ''What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?'' (Matt. 8:29). They not only knew Jesus, but knew that he had power to cast them out. The spirit of divination in a certain damsel (Acts 16:16) knew the Lord and his

power; "but Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

If, then, the devils knew Jesus and were subject to his word and power, and if God has given to his people power over devils and over all the power of the enemy (Luke 10:17-19), we surely ought to contend for our rights and obtain deliverance from the impositions of Satan, from the power of his spirit, and from sickness and disease.

God has provided a way whereby people can be healed, through Jesus Christ, the great physician. Many people were healed in the days of the prophets; but when Jesus was here on earth, he healed all who came to him in faith (Luke 4:40, 41; Matt. 8:16, 17). After his death and resurrection and before he ascended into heaven, Jesus told his disciples to go "into all the world, and preach the gospel" (Mark 16:15). Among the signs that were to follow "them that believe," was "they shall lay hands on the sick, and they shall recover" (Mark 16:18). And he said, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). The end of the world has not yet come; he still has "all power in heaven and in earth," and is still with us. We live in the gospel dispensation, the time when the gospel was to be preached "to all nations," "to every creature," and that promise and commission have

never been annulled; therefore they are for us the same as for the people who lived in the days of the apostles.

The question being settled that it is our privilege to be healed, the next important query in our minds is, How may we obtain healing? The first thing to be considered, then, is the necessary conditions and requirements. As the Word of God is our book of instruction, it is necessary that we acquaint ourselves with its teachings, and strive to follow the advice given therein. A knowledge of what others were instructed to do in order to be healed will better enable us to understand what is required of us.

Naaman the leper heard of the God of Israel and went to the prophet of the Lord to be healed. This prophet told him to go and dip himself seven times in the river Jordan. There was no curative power in the waters of Jordan, but the prophet deemed it necessary that Naaman do something to show his sincerity and obedience, thereby giving honor to the words of the prophet. When he had complied with the instruction given, he was made well.

Ten lepers came to Jesus at one time for healing, and he told them to go and show themselves to the priests, as that would be a testimony and verification to the people of their healing. "As they went they were cleansed."

A certain blind man was told to go and wash in the

Pool of Siloam. "He went his way therefore, and washed and came seeing."

When the people murmured against God and against Moses and fiery serpents were sent among them, they had to acknowledge their sin and call upon Moses to pray for them before they could get healed of the poisonous bite of the serpents.

There are many details attending the various and diversified cases presented for healing which can not be mentioned here, but all of which come within the scope of obedience to the will of God. There are three things necessary in order to bring about the desired end.

One must have confidence in God direct or through the instrumentality of his messenger or agency used, that the work will be done. This confidence must be accompanied by a decision to obey. Faith must be put into action, which will result in a manifestation of the power of God or a revelation of his will in a manner that will be satisfactory to the one seeking help.

Those who came to Jesus and the apostles for healing had to throw away their doubts and come expecting the work to be accomplished. Note the earnestness with which some of them made their appeals, and what was required of them. Two blind men (Matt. 9:27-29) called upon Jesus for mercy. He said, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." "According to your

faith be it unto you,'' he replied. They had come with such unwavering faith that there was no failure: ''their eyes were opened.''

The woman who touched the hem of his garment (Mark 5:25-29) was bent on obtaining deliverance from her sufferings. Quietly but with earnest intent she pressed her way through the crowd until she touched the hem of his garment. She did not have in mind what great things she would do after being healed, nor the commotion or comment that might follow. Her thought was, ''If I may but touch his clothes, I shall be whole.'' When she had felt the healing power, Jesus said to her, ''Thy faith hath made thee whole; go in peace.''

The woman of Canaan (Matt. 15:22-28) came to Jesus in much humility, pleading for help for her daughter, and with a determination not to accept no for an answer. After Jesus had tested her in several ways and saw that she still persisted in pressing her case in the midst of discouragements, Jesus turned to her and said, ''O woman, great is thy faith: be it unto thee even as thou wilt.'' As much as to say, ''Because of your unwavering faith you can have the desire of your heart.'' ''And her daughter was made whole from that very hour.''

Many other Scriptural cases might be cited, but in every case active faith was required on the part of some one.

When Jesus gave his last commission (Mark 16:

15-18) and said, "These signs shall follow them that believe; in my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover," it was only a promise to believers throughout the gospel dispensation, wherever the full gospel should be preached—as he had set the example, and taught his disciples to do before that time.

Stir up your latent powers and set them in battle array against sin, sickness, disease, and against all the oppression and power of the enemy, and make use of the confidence in God that he has enabled you to possess, and your afflictions will flee before you. "Have faith in God," Jesus said. Furthermore, he said that mountains could be moved by the exercise of faith. But one must 'not doubt in his heart, but believe that those things which he saith shall come to pass' (Mark 11:23). If the removal of mountains comes within the possibilities of faith, then the faith of no one should waver or be shaken in praying for the removal of a case of sickness or disease.

A man who brought his son for deliverance from an unclean spirit was almost disheartened because of the disciples' failure to effect a cure; but later he came to Jesus himself, and after telling of his discouraging experience with the disciples he said imploringly, "If thou canst do anything, have compassion on us, and help us." Jesus replied in these encouraging words: "If thou canst believe, all things are possible to him that believeth." Then the father

said with tears, "Lord, I do believe; help thou mine unbelief." Jesus immediately cast out the unclean spirit. Afterward his disciples asked him privately why they could not cast out this devil, and Jesus answered, "Because of your unbelief." Their failure was due, not to their inability, but to their lack of faith. This should be an encouragement to us. There are times when one may come alone with his petitions to the Lord and receive help and healing. And again, Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

One may be a thousand miles from any one else that he may know who can pray the prayer of faith, and yet be able to receive an answer to his petition for help. Again, the situation may be such that he may need the aid of some one else to agree in prayer. There is provision made in the Word of God for such cases: two or more may meet together at the same place, or the one desiring help may send a letter or message to some one else for agreement in prayer at a certain time. Jesus said, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19).

The apostle James gives instructions regarding the procedure of those who believe the Word of God and

are followers of Christ. James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:14-16).

Our Attitude Toward Doctors

It is the duty of every Christian to give honor to whom honor is due. The apostle said, "Render therefore to all men their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7). "Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:17). "Give unto the Lord the glory [or honor] due unto his name" (Psa. 29:2).

In the professional and business realm of the world there are men and women in places of authority and responsibility to whom custom requires special respect be shown; likewise honor must be given to rulers, and tributes be paid to governments. It would be imprudent for a citizen to ill-treat a tax-collector or to parley with him concerning his right to collect

taxes when he was acting in his official capacity; or for the traveler to vilify and abuse the custom-house officers for collecting duty on his belongings as he passes through the custom-house in going from one country to another. It would be folly for one to refuse to salute the flag of his country when the occasion demanded it, or to refuse to show proper respect to the flag of any other country through which he might be traveling.

Jesus taught the people concerning the kingdom of heaven, and the Pharisees frequently tried to find an accusation against him for so doing. They asked, "Is it lawful to give tribute unto Cæsar, or not?" His answer was, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

At another time, when the collectors of tribute-money were in Capernaum, they came to Peter and said, "Doth not your Master pay tribute?" Peter said, "Yes." Jesus afterward said to him: "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee" (Matt. 17:25-27). This

being his own city (Matt. 4:13; 9:1), they would not have been under obligation to pay tribute the same as a stranger would; but rather than raise a disturbance over the matter, he advised Peter to go and pay the tribute-money.

There are times when it is advisable to submit to some inconsistencies in regard to medical rulings and authorities rather than cause unnecessary trouble and confusion. For instance, in time of an epidemic of smallpox the board of health requires that each case be reported to the health officer, that the one who is ill be placed under quarantine, and perhaps that all other members of the family be vaccinated. These things the health authorities deem necessary for the safety of the public. One may consider vaccination not only an unnecessary thing but a downright imposition; but at certain times or in certain places a refusal to comply with the requirements of those in authority might result in strong prejudice and bring a greater reproach on the cause of Christ than a quiet submission, because such cases involve people who have been taught that these things are necessary for their protection from disease.

Doctors are frequently antagonistic to the doctrine and practise of divine healing because of a lack of enlightenment on the subject or on account of false reports or of fanaticism or lack of courtesy on the part of those who do believe in it. A physician should be shown the courtesy and respect due him as a man

and as one acting in his professional or official capacity. He should be treated in such a sociable and congenial manner as to make him a friend to the family rather than an enemy. This can generally be accomplished by kind words and actions, even though his proffered treatment may not be accepted. To slam the door in his face, or forbid him to enter the house just because he is a physician, perhaps one sent by the authorities to investigate a case of sickness in the home, or by word and action to resent his presence and refuse to listen to his counsel, will not win his favor, but, on the other hand, will create prejudice and determined opposition that will be difficult to remove. It is true that there are physicians who are disreputable, unscrupulous, and unreasonable in their demands. In such cases a man should command his own household, remembering to stay within the jurisdiction of the laws of the land, and to keep grace abounding in his soul, and not forgetting that "a soft answer turneth away wrath."

One can show due respect to the most ungodly of the profession. The apostles instructed those believers who were slaves to show the proper respect to their masters, "not only to the good and gentle, but also to the froward" (1 Tim. 6:1, 2; Tit. 2:9, 10; 1 Pet. 2:18-20).

The physician need not be a menace to those who do not employ him to give treatment of drugs and medicines. Aside from these things, he has his place in

the community as an advisor in regard to the laws of health, proper food, nursing the sick, and caring for wounds, and he is sometimes needed to perform necessary surgical work.

Medicines and Healing

It would be extreme to take the position that no medicines contain any commendable qualities helpful in the relief of the sick, or that all those who resort to medicines have thereby brought upon themselves the disfavor of God and have committed sin. On the other hand, it is just as extreme and erroneous to declare that every sickness and disease can not be removed by the power of God in answer to prayer without the use of drugs and medicine.

A prominent physician once said to me: "Modern medical practise in the treatment of sickness and disease is largely experimental and unreliable." Whether or not his statement is true, we would not decry any good that the medical profession may be able to accomplish. But could the evils and impositions associated with the profession be eliminated, humanity would be delivered from a great amount of suffering from the effects of poisonous drugs, opiates, and injurious treatments.

Nowhere in the Bible, either in the Old Testament or in the New, are the children of God advised to

resort to drugs or compounded medicines of any kind to cure their sicknesses and diseases. There is not one case on record in the Bible where one of the children of God was cured by doctors and drugs.

Methinks I hear a hubbub of voices saying, "What about Timothy's wine (1 Tim. 5:23)? Hezekiah's figs (2 Kings 20:7)? The good Samaritan's oil (Luke 10:34)? Luke the physician (Col. 4:14)? The blind man's clay (John 9:6, 7)? Naaman's dip in Jordan (2 Kings 5:1)?" And did I hear you say something about Asa's physicians (2 Chron. 16:12) and a "certain woman" who doctored for twelve years (Mark 5:25-34)?

Perhaps it will be appropriate to consider some of these things. Neither physicians, drugs, nor compounded or poisonous medicines were recommended in any one of the cases in the first class.

Timothy doubtless had a weak stomach, and therefore was advised to "use a little wine" for his stomach's sake. The juice of the grape was good for his health, giving strength to his weakened stomach and nourishing his body, and his use of it gives no one liberty or license to resort to drugs nor to become drunken.

The figs that were applied to Hezekiah's boil were no doubt very good for the purpose used, and were not in the least injurious to his body. The fifth verse of the chapter tells how Hezekiah came to receive his

healing. The Lord said, "I have heard thy prayer, I have seen thy tears: behold, *I* will heal thee."

The Samaritan bound up the wounds of the unfortunate man and made him as comfortable as possible, but gave him no drugs nor poisonous medicines to take.

Luke was called the "beloved physician," but nowhere do we read of his practising medicine after he became a Christian.

The clay did not restore sight to the blind man, neither did the waters of Siloam. It was his obedience to the command of Jesus that brought about his healing. In like manner it was through Naaman's obedience that he was cured, and not because of any curative powers in the waters of Jordan.

Yes, the Bible does say something about King Asa's employing physicians, but they failed to cure him. "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians, . . . and died in the one and fortieth year of his reign."

Many people of today have had experiences similar to that of the woman mentioned in Mark 5:25, 26. "And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, . . . heard of Jesus, . . . and touched his garment, . . . and

he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." The record does not say that the principal suffering of this woman was from her disease, but that the physicians caused her sufferings, doubtless by performing operations and experimenting with various medicines, for it says she "had suffered many things of many physicians." They got "all that she had," and yet failed to relieve her, for she "was nothing bettered." Indeed, they left her in a worse condition than she was in before, for she "rather grew worse."

Means to be Used

The eleventh chapter of Hebrews contains a list of many wonderful things wrought by the power of God through faith. The people and incidents mentioned therein are, however, only a few from among the thousands that no doubt could have been mentioned. When we fully realize the fact that we are living in the Christian dispensation, in which the grace of God is bestowed upon those who trust in him and in which God's people have the promise of the signs following as in the early days of Christianity, there comes an inspiration of faith that opens the way for the fulfilment of the promises of God in us individually. By knowing what others have accom-

plished through their obedience, determined efforts, and faith in God, we are also imbued with faith and feel impelled to action to attain the same accomplishments and in like manner have the promises of God fulfilled in and through us.

When we read of the wonderful healings and achievements of others, our first thought is, "By what means or in what way were these things wrought?" There naturally arises an anxiety to know these things. The one who is sick and has his trust in doctors and medicines seeks for information about the kind of medicine that has cured others and that is considered good in cases like his. The Bible gives records of many special cases of healing. In no case did the afflicted one send for a physician. In no case did he take a dose of medicine. The remedy was faith and prayer. That remedy was effective in curing people of fever (Acts 28:8), palsy (Matt. 8:13), leprosy (Luke 5:12), lameness (Acts 14:10), blindness (Matt. 9:29), deafness (Mark 9:23), dumbness (Matt. 9:17, 24). In fact, through Jesus Christ all manner of sickness and all manner of disease among the people were healed (Matt. 4:23).

Some argue thus: Such wonderful manifestation of the power of God in healing the sick was because Jesus was here upon earth in person and people could come direct to him for help, but now he is in heaven and times have changed. The Lord has endued men with wisdom, and given us herbs and doctors to com-

pound them; therefore we should use common sense and employ the means God has given us.

It is true that Jesus has gone to heaven (Acts 1:11; 7:55); but after his death and just before his ascension into heaven he gave some instruction concerning the healing of those who might be afflicted with sickness and disease after his departure from this world. His promise was to "them that believe" (Mark 16:16-18) and was to last "unto the end of the world" (Matt. 28:20). Not long after Jesus ascended into heaven there occurred in Jerusalem one of the greatest healing services on record. The multitudes brought their sick from other cities, "and they were healed every one" (Acts 5:16).

When the lame man was healed, Peter, in talking to the people about Jesus, said, "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:16). It is to be observed that these healings were brought about "through faith in his name." Jesus was in heaven at that time; he is in heaven now. If such things were wrought through faith in his name then, they can be done now through the same process, or in the same manner. He has not changed. "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). "Yesterday" represents time past, "today" the present time, and "forever" the future. What was done

yesterday by a certain method that has not been revoked, can be done today.

Prayer and faith are the great and sure remedy. The provision made for mankind through Jesus Christ was for the healing of all kinds of sickness and all kinds of disease. The only limit placed on faith is our exercise of it. "If thou canst believe, all things are possible to him that believeth," Jesus said (Mark 9:23). Again, he said, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:22-24).

It is not a matter of consideration, then, how much or how little has been accomplished by medicines, but the question is, What is the Bible way? What course is best to pursue? In making a consecration to God, it is always safe to consecrate to the will of God in all things. Likewise, it is safe to put in practise the instructions given in the Word of God for the healing of sickness and disease. If one is alone, he has such promises as John 15:7, Mark 11:24, 1 John 5:14, 15, 1 John 3:22. There are times when the agreement of some one else is needed according to Matt. 18:19, or the aid of the church, as was the case with Peter

(Acts 12:5). A small assembly may be assured of the presence of God (Matt. 18:20). Provision has been made for special intercessory prayer and help through others (Jas. 5:14-16; Mark 16:16-18; Acts 19:11, 12).

To follow the instructions set forth in the Word of God does not interfere with properly caring for the sick and diseased, by careful nursing where necessary, nor with observing the laws of hygiene and sanitation, giving proper diet, dressing wounds, or similar necessities.

Anointing the Sick

After the disciples had received their commission, as recorded in the tenth chapter of Matthew, they went forth on their mission. Besides preaching the gospel, they were to heal the sick. In the record given in that chapter nothing is said of just how they were to proceed in their efforts to relieve the sick. They had seen Jesus heal the sick, and he doubtless gave them some instructions regarding the details of their work.

Mark says, "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:12, 13). Jesus himself set the example of laying hands on the sick (Luke 4:40).

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." At the close of his ministry here on earth, he told his disciples to go and preach the gospel to all nations, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

Among the signs that were to follow "them that believe" was, "They shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). And the instructions given to the people of God of today is recorded in Jas. 5:13-16—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

The Kind of Oil to Use

In Old Testament times the oil or ointment used by the Hebrews for sacred and sacrificial purposes usually consisted of various ingredients. "Moreover, the Lord spake unto Moses, saying, Take thou also

unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil of olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil'' (Exod. 30:22-25).

In the New Testament where mention is made of anointing the sick with oil for the healing of their bodies, as in Mark 6:13, Jas. 5:14, etc., the original Greek word means oil of olive. It is not applied because of its medicinal or curative power, but in obedience to the Word of the Lord.

Why Some Are Not Healed

While thousands of people are being healed through faith in God, there are many who fail to receive healing. With some it is because sin lies at their door, while others who do not receive healing are true, devoted Christians. Perhaps it would not be out of place here to consider a few statements, excuses, and hindrances presented by some who are afflicted. Among such are some of the following:

1. I am not good enough, and for that reason the Lord will not heal me.

Answer: The man who was sick of the palsy (Matt. 9:2) was not brought to Jesus for healing because of his own goodness. He was a sinner. His friends brought him believing that Jesus would have compassion on him. "And Jesus seeing their faith, said unto the sick of the palsy: Son be of good cheer; thy sins be forgiven thee." Then he said, "Arise, take up thy bed, and go unto thine house." In Luke 4: 40, 41, we read about the sick that were brought to Jesus, and "he laid his hands on every one of them, and healed them." It was not because all of them were good and had been living right before this time, for the account says, "And devils also came out of many." He said to the impotent man, "Sin no more, lest a worse thing come unto thee" (John 5:14).

2. I do not know how to exercise faith.

Answer: It is simply appropriating the promises of God as your own; that is, believe them the same as if you knew that God had made the promises to you alone. Simply meet the requirements and accept the fulfilment as yours.

3. God will not hear me.

Answer: If you have sinned, repent; humble your heart. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8). "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). Read 1 John 5:14, 15.

4. I have so many doubts.

Answer: You must throw away your doubts. The promise is to "them that believe" (Mark 16:17, 18), and not to doubters (Mark 11:23). Doubtful suggestions may come to you, but you are the one to discard and ignore them. Meditating upon the greatness of God and his willingness to give power to those who put their trust in him, will help to dispel the doubts.

5. The enemy tells me that I am not healed and that healing is not for me.

Answer: Why do you listen to him, if you know it is the enemy? The Bible says, "He is a liar, and the father of it" (John 8:44). It is his business to deceive and discourage people. It is your business to ignore him and to believe God.

6. I will try to trust God, and if I do not get healed I will try something else.

Answer: That is only lip service, and is not faith. Such people do not often obtain healing, since they have but little hope that the work will be done. Those who go at it with a determination, like the Syrophenician woman (Matt. 15:22), the two blind men (Matt. 20:30, 31), or the woman before the unjust judge (Luke 18:5), are sure to win.

7. I can not give up the use of medicine.

Answer: It is yours to choose. If the Lord can heal people of their sicknesses and diseases, he can perform the healing without the use of medicine; then he will receive the glory. Otherwise, even though the

Lord should do the healing, the credit would likely be given to the medicine or the doctor. One woman continued to employ medicine and doctors for twelve years without being cured (Mark 5:26); but "when she heard of Jesus," she left her earthly remedies and came to him and was healed by faith. He said to her, "Daughter, thy faith hath made thee whole." It is your privilege to do likewise.

8. I am afraid that my time has come to die.

Answer: Until the Lord shows you that your time has come to die, it is your privilege to be healed. After he shows you that your time has come, you can then humbly submit; but it would be useless to worry about the matter before that time. The fear of death has caused many to resort to other means than faith, and has thus hindered their trust in God for healing.

9. My faith is too weak.

Answer: There was a time when Peter felt his weakness of faith (Matt. 14:22-33)—when he tried to walk on the water; but when he began to sink, he cried mightily unto the Lord for help, saying, "Lord, save me." "Immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" One commendable thing about Peter on that occasion was that in his time of distress, when his life was in the balance, he turned to the Lord as his only source of help, and the Lord helped him. The Lord will do the same

for you in your testing times if you will as implicitly trust in him.

10. I am bound in spirit; I can not pray.

Answer: There are two ways by which one may be bound in spirit. One is by natural fear and by the power of the enemy. The other is the way in which Paul was bound when he said (Acts 20:22), "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." The Lord had not revealed to him what would happen, except that bonds and afflictions would befall him in every city. But Paul did not falter because he could not know beforehand just what the outcome would be. He went forward trusting in the God of heaven. Suppose one feels bound by timidity or natural fear? Such a person can make the effort in the name of the Lord and receive the necessary help and strength to act and to attain the desired end. Should the power of Satan become so oppressive as to make one feel bound in spirit, there is a way by which such a one may be an overcomer. The Word says, "Resist the devil, and he will flee from you." "Draw nigh to God, and he will draw nigh to you." If you do not succeed alone, get some one else to agree in prayer with you (Matt. 18:19). Many have considered themselves hopelessly bound by the enemy, when a determined effort to pray and believe would set them free.

11. I prayed but did not get healed.

Answer: It is your privilege to be healed in answer to prayer, to know the reason why you are not healed, to have an assurance that it is not his will to heal you, or to have some other definite, satisfactory answer to your prayer. Simply because you did not get healed when you prayed, you then and there dropped your faith; that indicates that you have not done your best, what you are capable of doing in accomplishing the desired end.

Do not forget the three earnest, desperately earnest prayers Jesus offered in the Garden of Gethsemane before he gained the necessary victory. And when Elijah was on Mount Carmel praying for rain, do you remember how earnestly (Jas. 5:17) he prayed? After his first, second, and even his sixth prayer had been offered, there was no indication of an answer. But he had gone up that mountainside to pray for rain, and he decided that he would continue until his prayer was answered, either by the sending of rain or in some other satisfactory manner. After the seventh prayer, assurance came by way of a little cloud out over the sea like a man's hand. He immediately began to act out his faith by bidding his servant go and tell King Ahab to prepare for rain, as it was coming in abundance.

If you will go about the matter of praying for your healing in like manner, something will be done. This case of praying for rain was cited by the apostle James in the fifth chapter of his epistle, indicating

that as the Lord answered Elijah's prayers for rain, so he will answer our prayers for healing.

12. If I do get healed, I fear that the sickness will return.

Answer: Suppose it should return; you have the same promises you had before, and a similar exercise of faith will bring the healing again.

13. There is one more remedy that I desire to try; if it fails, then I will try the Lord.

Answer: The Lord can heal you just as well before you try another remedy as afterwards. Merely "trying" the Lord is rather precarious. People often "try" the Lord after all earthly remedies have failed, and if they do not obtain healing, blame him for the failure. Those who come to him with a determined faith will receive help.

14. Some one told me that I could be healed by taking treatments of a spiritualist.

Answer: There is no more affinity or affiliation between the healing power of spiritualism and the power of Jesus Christ than there is between the Lord and the devil himself. Spiritualism is pure devilism, and a very dangerous thing with which to tamper.

15. The Lord has not shown me that he would heal me, and I do not know his will in the matter.

Answer: You have the plain promise of his Word, and so it is not necessary for him to show you. So long as he does not show you that it is *not* his will

to heal you, it is your privilege to believe for the healing.

16. I should like to trust the Lord for healing, but my friends object to my doing so.

Answer: If you are dependent upon yourself, and not upon your friends, you have a right to choose your own course. There are those who are so situated that in some things it is advisable to submit and then trust the Lord to overrule in some way to his glory. If compelled to take or administer medicines against your will, there is nothing to prevent you from quietly in secret devotion lifting up your heart to God in faith regardless of all opposition. In such times it is well to seek the Lord for the necessary wisdom to know just what course to pursue.

When those in authority in the household do not compel one to refrain from complying with the Word fully, there should be no question about what to do. The prayer of faith is the remedy. There are promises to the sick and to those who are praying for the sick, whether they are new converts or those who have been saved for many years. The weakest of the children of God have the privilege of laying hold upon such promises as John 15:7, Mark 11:24, and 1 John 5:14, 15, even if they are all alone; or if there are other children of God present, they can take the promise of Matt. 18:19. If their prayers do not avail, and elders are within reach, then Jas. 5:14, 15, should be complied with.

17. If I should believe in divine healing, what would be my duty in regard to vaccination? or in case of contagious diseases, wounds, broken bones, and such like?

Answer: Many health societies consider vaccination more of an imposition than a benefit, and thousands of people have spent years of suffering because of the inoculation of poisonous virus into their systems. Nine years ago a young lady entered a hospital as a nurse and was required to be vaccinated. Four hours later she was stricken with something like epilepsy, and was an epileptic from that time until a few days ago, when her father brought her to us for prayer for her recovery. However, as vaccination is regarded by health officers and by some school boards as a means of preventing smallpox, it would probably be wisdom to submit to the vaccination and trust God to overrule any evil effects rather than create unnecessary prejudice or fear on the part of others.

In regard to contagious diseases, they should be reported to the board of health according to the requirements of the law. Broken bones should be set and wounds properly dressed by a competent person, and the prayer of faith offered for healing. In regard to surgical operations that may be considered necessary, the afflicted one or those responsible must decide whether or not there should be an operation. It should, however, be a matter of prayerful consideration, so as not to allow the enemy afterwards to

accuse and harass the soul (Rom. 14:22). God is, nevertheless, not only able to render the needed help in minor afflictions, but able to do what physicians and surgeons can do, and even do "exceeding abundantly above all that we ask or think" (Eph. 3:20). The only limit that Jesus placed on the things wrought by faith and on its development is our exercise of it (Mark 11:23, 24).

18. I knew a man who claimed to trust the Lord during his sickness, and he died. It staggered my faith in divine healing.

Answer: The Bible tells of a man (2 Chron. 16:12, 13) who trusted the physicians instead of the Lord, and he died. Did that have any effect upon your belief in physicians? The fact is that Jesus Christ died, all the apostles died, and all the people that they ever prayed for died; but that did not in the least change the doctrine of divine healing nor the fact that multitudes of people were healed by the power of God or that as many more can be healed now by faith. "It is appointed unto men once to die" (Heb. 9:27). Because some one dies should not stagger your faith in divine healing.

19. I aim to trust the Lord alone and promised him that I would die before I would use even a simple remedy such as drinking hot lemonade, hot water, using hot-water bottles, internal injections of warm water, salves or anything else to help cure me; yet I am still sorely afflicted.

Answer: It is evident that your intentions are good, but you are bordering on fanaticism. God never requires a person to make a vow or promise that would interfere with obedience to any command or direction of the Holy Spirit. When one is sick, feverish, and perspiring, a bath is helpful and advisable to cleanse the body of the substances accumulated by the perspiration. An inward bath or washing frequently becomes as necessary in order to keep the body in a healthful condition. If you were well, when cold you would go to the fire or wherever there is heat and warm yourself. Then, should you become cold while you are sick, there would be no more harm in bringing heat in hot water-bottles or otherwise to your body. To take good care of yourself while well and bemean and neglect yourself when you are sick does not add to your faith or glorify God. Careful nursing when necessary, proper dressing of wounds and care of injuries, the use of disinfectants for sanitary purposes, and the observance of the proper laws of health are not unscriptural.

No one should become so extreme as to hold views or make a promise or vow that would prevent him from freely acting in obedience to any special direction of the Lord. When Hezekiah was sick, it was his earnest prayer that brought about his healing (2 Kings 20:5), yet in verse seven we are told that the prophet took "a lump of figs and laid it on the boil." By the direction of the Lord, Naaman the leper went to the river

Jordan and dipped himself seven times. Christ put clay and spittle upon the eyes of the blind man. None of these things were poisonous nor injurious to the system.

20. I take medicine and then pray God to bless the medicine and make it effective.

Answer: It would be just as easy for you to ask God to take away the sickness or disease without the medicine, and he could do the healing as easily without the medicine as to bless the medicine and then remove the disease.

21. I believe that God has power to heal, but believe that he wants us to do what we can by using the best available means, and to ask his blessings upon the same, and if we get well, to give him the glory.

Answer: It is commendable and right to give God all the glory that belongs to him. But too often where medicine is used in connection with prayer, the medicine or the doctor receives the praise. The "best available means" for those who are trusting God is faith and prayer. This is the remedy given in the Bible for all maladies. At no time did Jesus advise the sick to send for a physician or to take medicine. If he had advised such, then we should be justifiable in resorting to those things in every time of sickness and in asking the blessing of the Lord upon them.

22. At one time I made a vow that I would never take another dose of medicine, but under severe testing I yielded and took medicine. I was brought under

accusation and condemnation, and my faith became weakened by so doing.

Answer: Your condemnation was doubtless more the result of your breaking the vow than of taking the medicine; and you perhaps condemned yourself more than God condemned you. In the first place, your vow was unnecessary and uncalled for, and God did not require you to make such a vow. You could have refrained from the use of medicine just as well had you not placed yourself under the bondage of a rigid vow. For more than a quarter of a century I have taught and practised divine healing, during which time I have refrained from the use of drugs and medicines, but I have never considered it necessary to make a vow to God that I would never indulge in the use of such things. A firm decision to trust God in time of sickness will enable us to be properly directed in all things pertaining to such matters.

23. For many years I took treatment from doctors, also used patent medicines and home remedies to no avail, and finally I gave up all medical treatment, but I am no better. It seems that God does not heal me.

Answer: Merely to forsake remedies and to fall back upon the "insufficient powers of nature" is not faith as set forth in the Bible, and is quite a different thing from that of laying hold on the Lord to be healed. Study the Lord's way of healing as set

forth in his Word and the right procedure will soon be made plain to you.

24. My life for years has been one of affliction and suffering. I am a Christian, and am walking in all the light of the Word to the best of my knowledge. I am a firm believer in divine healing. I have prayed and done all I know to do, and yet I do not receive healing. I do not know whether it is a lack of faith or whether it is the will of God for me to suffer.

Answer: One may be sorely afflicted with a prolonged illness, and yet be clear before God. With all his afflictions, Job kept his integrity with God, and the Lord recognized him as a perfect man. The time came when he was delivered from his afflictions and was rewarded by many blessings from the hand of the Lord. His patience and trueness to God during the long and severe testing have been a source of inspiration to the generations following, even to the present time. There was a woman (Luke 13: 11-16) who had a spirit of infirmity eighteen years and could in no wise lift herself up, yet she was a servant of the Lord, "a daughter of Abraham," and the time came when she went to Jesus and received healing. When a person is living a Christian life, walking in all the light of the Word as it shines upon his pathway, there need be no self-accusation or self-condemnation because healing is deferred.

Several years ago I visited a sister in Bay View, Mich., who had been ill for a long time. Upon my ar-

rival I found her near the point of death. In fact, she and her sister had just finished planning for her funeral and burial, as they believed that she was soon to be laid away in the chamber of death. The elder sister rejoiced at my coming, but said that they had not been able to know whether or not it was God's will to heal her. We took the case of the sick one earnestly to the Lord in prayer, believing that it was the will of the Lord to heal her, as he had not shown otherwise, and as we complied fully with the Word and the prayer of faith was offered, she arose and with uplifted hands walked about the room praising God. Her sickness was gone.

25. I do not know just what course to pursue in order to get healed.

Answer: Prayer and faith are the remedy. If you are alone, take as your guide such scriptures as John 15 : 7 and Mark 11 : 24; or have some one to agree with you according to Matt. 18 : 19 or 1 John 5 : 14, 15. If you are unable to exercise the necessary faith, comply with Jas. 5 : 14, 15, and Mark 16 : 18.

26. Is it right for one to keep testifying to his healing when it is evident to him and to others that he is not healed?

Answer: No. For a blind man to say that he can see when he can not see will not bring sight to his eyes. One may testify to the extent of the actual exercise of his faith. When a disease or sickness is rebuked and one is made to realize the change, he can with

confidence testify to the same, even though the "amending" may be gradual. Where one has felt the healing touch and his faith continues to claim the promise, although he is not yet fully recovered, he can express his faith by saying that "the Lord is healing me." When he knows that the work is done, he can then with confidence say, "I am healed."

27. Would it be right or wrong to go to a more favorable climate for health?

Answer: The climate has but little to do with right or wrong in the matter from a religious standpoint. It is a matter of health, comfort, and congeniality, and we should be governed by our better judgment in the matter. If one climate is more suitable than another, one should feel perfectly free to make the change unless some duty-bound obligation prevents.

28. Can one fully trust the Lord for health and at the same time choose some specific diet, or selection of food?

Answer: If the diet is suited to the needs of the body, it will not interfere with your trust in the Lord. In fact, proper food, bathing, exercise, deep breathing, and such like will enable one to better serve the Lord. Foods that are chemically harmonious will often prevent disorders of the system, and tend to throw off disease and restore health.

29. To the best of my knowledge I was living a true Christian life. I was sick and was prayed for, but was not healed; consequently felt accused that I must

not be right or I would have been healed. This left me weak in faith for soul and body.

Answer: Though salvation and healing are closely associated in the teachings of Jesus Christ and his apostles, yet one does not always necessarily depend upon the other. The man who was sick of the palsy was first saved (Matt. 9:2) and afterwards healed (Matt. 9:6). On the other hand, the man who was born blind was first healed (John 9:7), then believed on Jesus and worshiped him (John 9:38). Also, the impotent man who had an infirmity for thirty-eight years was healed (John 5:8, 9), and afterwards Jesus found him in the temple and said to him, "Sin no more, lest a worse thing come unto thee" (John 5:14). It was a long time before Job could obtain deliverance from his afflictions, yet the Lord said Job was a perfect man.

To be healed by divine power is a privilege that God has bestowed upon his people on certain conditions. Should a person fail to learn the reason for the prolongation of his sickness or disease, he should not allow his faith to waver in the Lord nor be accused, but, like Job, should hold fast his integrity.

30. I prayed and felt that God granted my request. but I never realized a fulfilment of the answer to my prayer.

Answer: It is very likely that you dropped your faith, or closed the door of your heart before you had an opportunity to receive the blessing. A child

sometimes makes a request of its parent and receives a promise; but before the parent can fulfil the promise, the child is gone. Can the parent be blamed under such circumstances?

I once read a story that will serve as an illustration. A certain king promised to supply the needs of all his subjects. All they had to do was to send their orders for the things needed, and give their names and addresses, and the king would have the goods delivered. When the messengers came to deliver the packages, some of the people who had sent their orders had their doors open, ready to receive them. Others had their doors nearly closed and would not open them wider; therefore the messengers had to return the goods to the king's storehouse. There were others whose doors were entirely closed and who would not respond to the knock for admittance; while some had locked their doors and were gone. They made complaint to the king that their orders were not filled according to his promise. The king called his servants and asked them why they had not delivered the goods according to the instructions. The servants answered that they had faithfully performed their part as far as was possible for them to do so; that they had taken the packages to the addresses given; and that some had closed their doors and would not open them to receive what belonged to them. On each package returned were written the date when it was presented for delivery and the reason why it was returned.

Upon investigation it was found that all the returned packages were in the storehouse of the king, and in some instances there were many packages for the same person, properly labeled according to the order or petition, and with explanations for non-delivery.

Many times answers to the petitions made to our heavenly Father are treated in the same manner. If the answer is not always forthcoming, it is well to heed the words of the apostle: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:35, 36).

31. When I was sick, prayer was offered in my behalf, and I believed that I was healed, and really felt a great change for a while; but the pains returned, my faith weakened, and I became worse than before.

Answer: You should have thanked the Lord for what he did for you and continued to believe for more; and when the test came, you should have resisted the enemy and kept your faith firm in the Lord. To allow your faith to waver will always start you on the road to defeat. But God will help you to stand stedfast through the severest test if you are determined to go through and will do your part. The Word says, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

32. Some are prayed for and are only partially

cured. I do not believe the Lord does any half way business. I believe that he does a complete work when he heals, and does it instantaneously.

Answer: One may or may not receive a complete healing and restoration the moment prayer is offered. When Hezekiah was sick and prayed for healing, he was unable to go up to the house of the Lord until the third day (2 Kings 20:5); nevertheless, the Lord did the healing. The nobleman asked when his son began to "amend" and was told that the fever left him at the seventh hour, which was the time that Jesus spoke the words (John 4:52). One blind man who was brought to Jesus received first a partial healing; afterwards Jesus put his hands upon the man again and gave him perfect healing (Mark 8:22-25).

Jesus generally required faith on the part of those who came for healing. When the friends of the palsied man brought him for healing, Jesus, "seeing their faith," healed him. To the blind man he said, "According to your faith be it unto you." To the woman who touched the hem of his garment he said, "Thy faith hath made thee whole." God should receive the praise due him whether the healing and restoration be gradual or instantaneous.

33. I was anointed and prayed for once, but am not healed. Should I be prayed for again?

Answer: Yes, after Jesus had taught the disciples how to pray, he gave them an example of importunity, or repeated supplication for the thing needed. He

told them of a man who went to a neighbor at midnight for three loaves, and kept repeating his request until he received the bread for which he asked (Luke 11:5-8).

34. Christ suffered so much for us; therefore I think that I must be willing to suffer for him.

Answer: It is true that Christ suffered for us. He paid the debt for our redemption from sin and thereby provided a way whereby we may receive healing for our bodies through faith in God. If, then, Jesus suffered for our deliverance, he did not intend that we too should suffer in order to be delivered. He does not require that one continue in sin in order to be delivered from sin; neither does he require one to continue suffering bodily afflictions in order to be healed. His name is glorified by our healing, and not by our prolonged pain and suffering.

35. God created herbs and other things from which simple remedies may be made to cure diseases, and I believe in using that which God has given us, and then giving God all the glory for healing when we are cured. I see no harm in taking nature's method for the curing of our diseases.

Answer: It is true that God made herbs and other things that if properly used may prevent, counteract or cure disease in accordance with the laws of nature. These most generally belong in connection with corrective eating, hygienic principles, and sanitary living. While these may be all right in their place, and

while it is commendable to give God the praise and glory due him under such circumstances, nevertheless Jesus was not making use of such things when, according to Matthew's record, he went about "preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23), nor referring to them when, just before he ascended into heaven, he told his disciples to teach all nations to observe whatsoever he had commanded (Matt. 28:19, 20).

The one who is restored to health while using remedies may have a sincere desire to give God the glory, but there is that lack of clear conviction that God alone did it or that he could or would have done it without the remedy used. Strong evidence of this is seen in the fact that almost invariably in other cases of similar sickness that particular remedy is sought and used in preference to the Scriptural method of "prayer and faith."

Genuine Faith and False Theories

"Have faith in God" are the words of Jesus (Mark 11:22). He is the source of inspiration whereby we are enabled to present our petitions at the throne of grace with that confidence and assurance that gives access to the heavenly treasures, opens the "windows

of heaven'' (Mal. 3:10), and sends the needed blessings for soul and body.

Faith and its operation are not limited by geographical lines nor by chronological dates. In order to make such a limit, one must of necessity gather material for his conclusion outside the New Testament—somewhere else than from among ''them that believe.'' It is to be found only in the archives of infidelity and atheism.

The same Jesus that after his resurrection said, ''He that believeth and is baptized shall be saved'' (Mark 16:16)—a statement which is universally accepted as gospel truth—also said at the same time concerning the body, ''And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover.'' These promises have never been revoked; and when the conditions are met by any one or by any number of people, the signs are sure to follow. Nothing can stand before the prayer of faith. ''And prove me now herewith, saith the Lord of hosts'' (Mal. 3:10). The Lord is willing to have his words put to a test. Elijah was not afraid to make a test case between his God and Baal. So sure was he that God would hear and answer his prayer that he gave the four hundred fifty prophets of Baal the first chance to prove the power of their god (1 Kings 18:22-29). When they had done their utmost and failed, Elijah said to all the people, ''Come near unto me.''

It was his time now to test the trueness of his God. When all was ready, he began to pray with a confidence that knew no defeat. He said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God." When he had finished his prayer, the answer came in such a manner that all the people were convinced that the God whom Elijah served was the true God.

Why should we be afraid to put our trust in such a God now, and refuse to accept false theories? A theory or doctrine that denies the divinity of Christ, denies the power or efficacy of his blood, or denies his personality as the Son of God, or that wrests the Scriptures in order to uphold its teaching or practise, should be branded as false and dealt with accordingly. That theory and teaching is false that considers God as being only an influence and denies the future realities of heaven and hell; or denies that there is any such thing as pain, sickness, disease, death, or the devil. It is closely related to spiritualism, witchcraft, and sorceries, which emanate from the pit of perdition and are operated by the power of the evil one. Hypnotism, mesmerism, and such like are akin to the others mentioned, in that they help to bind the souls of men and women in the coils of deception.

Many people obtain healing through these deceptive snares of the enemy. In the days of Moses when Aaron cast his rod down before Pharaoh and it became a serpent, the magicians cast their rods down before him and theirs also became serpents (Exod. 7:12). But before they left, it was made manifest that the power of God was greater than the power of the evil one through the magicians. Satan is a great deceiver (Rev. 12:9), and he has contrived many ways by which he deceives people through the evil spirits and evil agents which he sends forth. "For they are the spirits of devils, working miracles" (Rev. 16:14) to deceive the people and lead them astray and to turn them from the true faith of the gospel.

Digressions and Drifting Away from the Promises

It is a lamentable fact that the majority of the religious bodies have so far departed from the power of miracles in their preaching as to supplant the gifts of the Spirit by the arts of the logician and the rhetorician. It is the preaching of the Word of God in all its fulness by those whose lives are righteous that brings to the people an inspiration of faith. "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). On the other hand, as

the minister drifts away from the definiteness and positiveness of the teaching of faith and the manifestation of the power of God, his congregation also drifts away from the promises, insomuch that those precious truths will seemingly be shorn of their power and be considered more like the treasures of the past.

The minister who goes forth with a call from God to preach the gospel, with purity of heart and life, with an anointing of the Holy Spirit and boldness, and with heavenly wisdom and understanding, is sure to be effectual in turning people from wickedness to a belief of the truth. The effects of his teaching will abide after his departure, and the fruits of righteousness will continue to be manifested.

Boldness is necessary in the presentation of the gospel; but boldness without a heavenly anointing and meekness, tenderness of heart, and sympathy, will not accomplish the desired end in the manifestation of the power of God. Popular evangelists have waxed bold and gained notoriety because of their scathing remarks and dauntless courage in attacking certain evils, but weakened when it came to presenting and practising the fulness of the gospel and to the manifestation of the power of God in healing the sick, the working of miracles, and the fulfilment of the promises by the exercise of faith. The desire for popularity has destroyed the usefulness of many promising ministers. In order to gain prestige and favor with the people, they have purposely refrained from

boldly preaching truths that should be preached, or have failed to stand firm for the right when the issue demanded it.

The apostles had some good opportunities for digression on account of opposition and discouraging things that happened among their own number—for example: their failure to cast out the deaf and dumb spirit (Mark 9:18); the betrayal of Jesus by Judas (Matt. 26:14-56); Peter's denial of Christ at a critical moment (Matt. 26:70-74); the crucifixion of Jesus (Luke 23:1-53). Then there was doubting Thomas (John 20:25); there was also the persecution of the Jews (John 20:19). No doubt the apostles were for a time sorely tempted to leave the field of battle and turn to other pursuits (John 21:3). But things began to take a more encouraging aspect. Jesus arose from the dead (Mark 16:6, 7); Peter lined up with his brethren (Luke 24:33); and Thomas cast aside his unbelief (John 20:26-29).

Jesus gave them the promise recorded in Matt. 28:18-20 and Mark 16:15-18, after which he ascended into heaven (Acts 1:9). Then began more fully to dawn upon their minds the fulfilment of the Scriptures (Acts 1:14-16), the necessity of prayer, and the promise of the Comforter (John 14:16, 17; 15:26, 27). As they continued in prayer for the fulfilment of the promise of power (Luke 24:49), they were rewarded for their faithfulness by the manifes-

tation recorded in the second chapter of the Acts of the Apostles.

Peter then not only was bold enough to expose the sinful acts of men, but declared the fulness of the gospel. He became bold enough not only to preach it but to put it in practise (Acts 3:1-18). This caused him and the apostle John to be imprisoned; to be commanded to cease preaching (Acts 4:17). But these ministers were not to be daunted by such persecution. They went to their own company and laid the matter before them. They all then and there decided to carry out their determination to be true to God, and "they lifted up their voice to God with one accord" in earnest prayer. They called upon him for more boldness to do his will and to preach the gospel with power and with signs following. The result was a mighty stir among the people and a consecration of their means for service. Soon there followed the greatest healing-service recorded in the Bible.

Stephen preached with boldness and power. His opposers "were not able to resist the wisdom and the spirit by which he spake." He paid the penalty of death for so doing; but he was known as a man "full of faith and power, who did great wonders and miracles among the people." The short record of his life is such as tends to imbue one with a spirit of inspiration and determination to abide in the truth and defend it at all hazards. It must not be understood, however, that such thundering judgments as were

sometimes pronounced against sin and evil-doers are an indication of a harsh spirit, for such is not the case. Jesus himself, in pouring out his judgments upon the scribes and Pharisees, said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33-37). Yet he followed those words with the loving admonition: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Again, in his tender compassion he says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

The gentle-spirited John was with Peter when the lame man was healed (Acts 3:1-16) and worked side by side with Peter while he thundered forth the utterances against those guilty Jews. But Peter manifested compassion and tenderness by saying to them, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17). John shared the persecution and imprisonment with Peter, and later he wrote the church three epistles—First, Second, and Third John—full of kind admonition and beaming with love and tenderness, urging them to be true and loyal to the end.

Paul continued faithful after his conversion (2 Tim. 4:7), but gave warning (1 Tim. 4:1) of a time of digression and departure from the faith. He said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." That time did come, and we have been made to realize in these "latter times" the effects of such a departure from the faith and adherence to "doctrines of devils," such as the New Thought religion, Spiritualism, Christian Science, and other false religions, doctrines, and practises of a kindred nature. The masses have been led astray by such things. But the time has come when the Lord is raising up faithful men and women to preach, teach, and practise the Word of God in all its fulness and to "earnestly contend for the faith which was once delivered unto the saints" (Jude 1:3), with a realization that Jesus Christ is "the same yesterday, and today, and forever" (Heb. 13:8). "For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us" (2 Cor. 1:20). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Selections of Scriptures on Healing

"I am the Lord that healeth thee" (Exod. 15:26).

"Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:3).

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:16, 17).

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4, 5).

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5, 6).

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1).

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them . . . Heal the sick

that are therein, and say unto them, The kingdom of heaven is come nigh unto you . . . And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:1, 2, 9, 17-20).

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

"And the power of the Lord was present to heal them" (Luke 5:17).

"For she said within herself, if I may but touch his garment, I shall be whole" (Matt. 9:21).

"And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord, Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened" (Matt. 9:28-30).

"How God anointed Jesus of Nazareth with the

Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

"And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19:11, 12).

"And by the hands of the apostles were many signs and wonders wrought among the people; . . . Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:12, 15, 16).

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. 5:14, 15).

Results of Prayer and Faith

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways, then will I hear from heaven" (2 Chron. 7:14).

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11).

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psa. 37:4, 5).

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered to-

gether in my name, there am I in the midst of them'' (Matt. 18:19, 20).

''And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them'' (Mark 11:22-24).

''If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you'' (John 15:7).

''Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us'' (Eph. 3:20).

''Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need'' (Heb. 4:16).

''If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord'' (Jas. 1:5-7).

''Draw nigh to God, and he will draw nigh to you.

Cleanse your hands, ye sinners; and purify your hearts, ye double-minded'' (Jas. 4:8).

''And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight'' (1 John 3:22).

''And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him'' (1 John 5:14, 15).

Consolation in Times of Trouble

''Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me'' (Psa. 23:4).

''The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee'' (Psa. 9:9, 10).

''For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock'' (Psa. 27:5).

''He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee'' (Job 5:19).

''God is our refuge and strength, a very present help in trouble'' (Psa. 46:1).

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psa. 37:23, 24).

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust him" (Nahum 1:7).

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15).

Comfort for the Tried and Tempted

"Cast thy burden upon the Lord, and he shall sustain thee" (Psa. 55:22).

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13).

"In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. Though I walk in the midst of trouble, thou wilt revive me" (Psa. 138:3, 7).

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my

yoke is easy, and my burden is light'' (Matt. 11:28-30).

''Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets'' (Luke 6:21-23).

''And we know that all things work together for good to them that love God, to them who are the called according to his purpose'' (Rom. 8:28).

''Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work'' (2 Thess. 2:16, 17).

''For in that he himself hath suffered being tempted, he is able to succor them that are tempted'' (Heb. 2:18).

''Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ'' (1 Pet. 1:6, 7).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:12-14).

"Casting all your care upon him; for he careth for you" (1 Pet. 5:7).

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

PART III

WITNESSES OF TODAY

Dorothea Trudel's Experience in Court

The precious promises found in the Bible by the people of today are exactly the same as the promises which the people had in apostolic days.

We have at our command a published account of people who have been healed in the different centuries since the days of the apostles, but it is concerning the healing accomplished within the last century that we desire to call special attention just now. From the beginning of the latter half of the nineteenth century a revival in the work of divine healing became more prevalent. But the source of the practise of this part of the gospel and the activities relating to it were not through popular creeds nor noted divines, but rather through humble, reticent individuals whom the world had hitherto not known.

In Switzerland about the year 1850, Dorothea Trudel, a sincere, humble, unassuming Christian lady began to gain some prominence in the work of divine healing because she ventured to believe and in a quiet way put into practise some of the promises given in the Bible concerning the healing of the sick through faith and prayer. From her childhood she had been taught to read her Bible and to believe its teachings. Being of humble birth and having a deformed body, she was to some extent prevented from mingling in society as she would have otherwise done.

It was when her employees in her flower-garden

were stricken with an illness that she ventured to put into practise the teachings of her Bible in regard to faith and prayer for the healing of the sick. She soon found that her prayers were effective, that she had prevailed before God until her petitions were heard and answered; and the sick recovered in a remarkably short period of time.

She would send bouquets of flowers accompanied by the blessings of God to other sick people. Friends and neighbors soon began to send for her in case of sickness, not only to bring flowers from her large flower-garden, but to pray the prayer of faith. On account of her timidity she had to put forth a special effort in prayer for herself and draw near to God to obtain the boldness needed to perform the pressing duties imposed upon her. Divine healing was something that had been considered as belonging only to the apostles and to the people of their day.

As Dorothea was thus pressed into service, she learned from her Bible that among the signs that were to follow believers was, "They shall lay hands on the sick, and they shall recover." She considered herself a believer, and a servant of God, and it was evident that the Lord had called her to work among the sick. He had already given her special help in praying the prayer of faith. Should she venture now to lay her hands upon the sick as did the apostles, when ministers and noted divines of her day had not felt that

they dared to do such a thing? In fact, very few, if any, believed that anybody at that time had a right to do so. In her quiet way she made the venture. The recovery of the sick was so remarkable that she was called to every part of the city. Physicians at first ridiculed her work; but when their business began to rapidly decline, they commenced their persecutions and threats, and even had her arrested on the charge of treating the sick without a license.

At the trial she made but little effort to defend herself, believing that God would overrule the matter to his glory. No doubt she was greatly surprized when the case was decided against her. In her humble manner she decided to pay the costs and penalty, and make no further effort in court to justify herself and defend her rights. But she had some friends who were in attendance at the trial, and who had become awakened to the truth which she represented and practised and also to the injustice imposed upon her by the court through the physicians. These friends urged her to make an appeal to a higher court. This she refused to do, fearing that she might displease the Lord in so doing.

Her friends finally persuaded her to let them make the appeal. The trial was to be held when the higher court should convene a few months later. In the meantime she quietly continued her prayers and the physicians their persecutions. Much indignation had arisen among the people because of the injustice of the

first trial. The newspapers heralded the matter far and wide. Devout men and women throughout the country and in adjoining countries became deeply interested, and many decided to attend the trial. Special prayer-meetings were held in her behalf. Her friends employed the best possible legal talent, who began studying the Word of God with Dorothea.

Her opposers likewise were busy. They employed able lawyers to prosecute the case, and when court convened they made a bold presentation of the case. But her attorneys were prepared to meet them with a host of witnesses who had been healed in answer to prayer, without the use of medicine. Her attorneys had so acquainted themselves with the scriptures pertaining to healing, faith, and prayer, and were so upheld by the many prayers of the faithful, that they were able to plead the case with the boldness and fervency of a doctor of divinity. Day after day the details of the trial, with the testimonies of those who had been healed and the expounding of the Scriptures by the lawyers, together with the oppositions from the other side, were published in the general press. Thousands of people in the different countries were each day watching the developments with intense interest and at the same time becoming more and more interested in the subject of divine healing. Thus, through persecution this humble, faithful servant of the Lord was enabled to preach the gospel of healing to her

thousands and tens of thousands. The wrath of men was made to praise Him.

At the close of the trial the judge reversed the decision of the lower court. He stated that there was no law against praying for the sick or otherwise properly caring for them, and that as Miss Trudel had not administered medicines in her treatment of those to whom she was called to administer, the case was dismissed, the costs to be paid by her opposers.

Miss Trudel continued her work about ten years, or until the time of her death. Samuel Zeller then assumed the responsibilities of her work at that place. About the same time Pastor Blumhardt of Mottlingen was being moved by the Spirit of the Lord to a similar work. It is said of him that he "never in the least urged the people to give up medical means. This many did of their own accord. Nor did he consider his presence and mediation necessary. Hundreds who came in course of time from all parts of Europe, or applied to him through friends by letter, were directed by him to search themselves before the Almighty, to repent, to give themselves entirely up to God, with all their families, and He would then, in answer to a childlike petition as to their peculiar necessities, do according to His holy pleasure."

Awakening in America

Men and women of faith were being moved to action by the Spirit of the Lord in various parts of the world. Aside from the activities of Miss Trudel and many others in different parts of Europe, the Lord had been preparing some of his servants in America, some of whom he had led by the hand of affliction to the place where he could teach them his ways and manifest his power in and through them.

The Work of Charles Cullis

Among those who were first brought into prominence by declaring the mighty power of God to heal the sick in answer to prayer was Dr. Charles Cullis, of Boston, and his coworkers; also Mrs. Edward Mix and Carrie (Judd) Montgomery.

Dr. Cullis, after practising medicine for a number of years, was made to realize that God would heal the sick in answer to prayer; consequently he spent the latter years of his life in aiding the sick to look to the God of heaven for help. He established homes for consumptives, for those who were afflicted with cancers, and for other afflicted people. He also wrote books containing the testimonies of those who had been healed.

Healing of Carrie Judd Montgomery

On the sixth of January, 1877, after a gradual decline in health, I was prostrated with an attack of fever, proceeding from my spine, the result, probably, of a severe fall on a stone sidewalk several months before. The fever was soon subdued; but my disease grew into settled spinal difficulty, and from the inflammation of the spinal nerves proceeded a most distressing hyper-acuteness, called hyperesthesia. This extended to all my large joints; and my hips, knees, and ankles could not be touched, even by myself, on account of their sensitiveness. The disease increased until the nerves of the joints were so unnaturally alive that it was as if they had been laid bare, and it seemed to me as though nothing less than spasms would be the immediate result were they touched. The vibrating of these sensitive nerves, occasioned by the tiniest jar or noise in the room, was something indescribably dreadful.

For all but the first two months of my illness, extreme helplessness, as well as suffering, made my lot almost unendurable. For more than two years, turning over alone or moving myself a particle in bed was simply an impossibility. Every move was made for me with the greatest care. I suffered intensely with my head; the violent, tearing pain, the terrible sense of weight, and the extreme sensitivenes made a soft, small pillow feel like a block of stone, the pressure of

which was crushing my brain to atoms. Much of the time we were obliged to exclude from the room all excepting those who had the care of me.

For eleven months I could not sit up at all, but in the spring of 1878 I improved slowly, and could be lifted into a chair for a little while each day. I was more comfortable until July; but I could not by my greatest exertions help myself at all. The only way in which I could be moved from the bed to the chair, was by being lifted under my arms, as I could endure no pressure on my spine.

The very warm weather at that time, and my making attempts to help myself when in such a weak condition, caused a sudden and violent relapse, and, in spite of everything that could be done for me, I continued to fail. I rallied a little in the autumn, but only temporarily.

In January, 1879, my mother's mother, who had lived with us for years, and who was very dear to me, died at our house after a short illness. I was so low at the time that there could be no public notice of her death, and only a few intimate friends were admitted into our silent house.

By the middle of February my weakness was so great that most of the time I could scarcely speak in a whisper, and sometimes could only move my lips. Often the exertion of whispering one word would cause the perspiration to start profusely; and I would lie for hours needing something rather than ask for it.

I could take no solid food whatever, and it exhausted me greatly to swallow even liquid food.

My disease had grown into blood-consumption. I was emaciated to a shadow, and my largest veins looked like mere threads. Nothing could keep me warm, and the chill of death seemed upon me. A great part of the time I lay gasping faintly for breath, and I suffered excruciatingly. Even the weight of my arms and limbs seemed to be almost unendurable, and this terrible strain was constant. My pulse could scarcely be found, and I was not expected to live from one day to the next. Everything that the most skilful physicians could do for me had been done; only the Great Physician could restore me by his almighty power. I have no doubt that it was ordered by Providence that, just at this time, there should appear in the daily paper a short account of the wonderful cures performed in answer to the prayers of Mrs. Edward Mix, a colored lady, of Wolcottville, Conn. The article represented her as an earnest, humble Christian, who simply professed to be doing God's work. She had herself been cured, after years of ill health, by the prayers and laying on of hands of a Rev. Mr. Allen, of Springfield. Mother mentioned these facts to me, and the more I thought on the subject, the more I felt that a letter must be written her in regard to my own case. I had often heard of faith-cures before this, and there had been read to me some portions of W. W. Patton's book, "Remarkable An-

swers to Prayer''; but, although not discediting them, none had ever produced so great an impression on my mind as this short account of Mrs. Mix. I waited a few hours, then requested my sister to write her that I believed her great faith might avail for me, if she would pray for my recovery, even if she were not present to lay her hands upon me. On Tuesday, February 25, her answer came as follows:

''Wolcottville, Conn., Feb. 24, 1879.

''Miss Carrie Judd: I received a line from your sister Eva, stating your case, your disease, and your faith. I can encourage you, by the Word of God, that 'according to your faith' so be it unto you; and besides you have this promise, 'The prayer of faith shall save the sick, and the Lord shall raise him up.' Whether the person is present or absent, if it is a 'prayer of faith' it is all the same, and God has promised to raise up the sick ones, and if they have committed sins to forgive them. Now, this promise is to you, as if you were the only person living. Now, if you can claim that promise, I have not the least doubt but what you will be healed. You will first have to lay aside all medicine of every description. Use no remedies of any kind for anything. Lay aside trusting in the 'arm of flesh,' and lean wholly upon God and his promises. When you receive this letter, I want you to begin to pray for faith, and Wednesday afternoon the female prayer-meeting is at our house. We will make you a subject of prayer, between the

hours of three and four. I want you to pray for yourself, and pray believing, and then act *faith.* It makes no difference how you feel, but get right out of bed and begin to walk by faith. Strength will come, disease will depart, and you will be made whole. We read in the gospel, 'Thy faith hath made thee whole.' Write soon.

"Yours in faith,

"Mrs. Edward Mix."

Is it any wonder that in my utter weakness, my confirmed helplessness, and, above all, my lack of faith, I was tempted to smile unbelievingly at the words "get right out of bed and begin to walk by faith"? My conscience reproved me for my unbelief, and I began to pray for an increase of faith. I left off all medicine at once, though I confess it was with a struggle, for I was very dependent upon it for temporary alleviation of my extreme suffering. At the hour appointed by Mrs. Mix, members of our own family also offered up prayer, though not in my room. Just before this, I seemed to have no power whatever to grasp the promise. Terrible darkness and powerful temptations from Satan rose to obscure even the little faith I had; but suddenly my soul was filled with a childlike peace and confidence, different from anything I had ever before experienced.

There was no excitement; but, without the least fear or hesitation, I turned over and raised up alone, for the first time in over two years. My nurse, Mrs.

H—, who had taken care of me for nearly a year, was greatly affected, and began praising God for his wonderful power and mercy.

Directly after, with a little support from my nurse, I walked a few steps to my chair. During that same hour a decided change was perceptible in my color, circulation, and pulse, and I could talk aloud with ease. Referring to my diary, which was kept by Mrs. H—, I find, under February 27, which was the day after my restoration: "Carrie moved herself in bed several times during the night. This afternoon she walked from her chair to the bed, a distance of about eight feet, by taking hold of my arms. The Lord strengthens her every hour, both physically and in faith. Blessed be his holy name!"

Then, again, under February 28: "Carrie grows stronger, moved herself more easily, rests better nights, has a good appetite. I gave her a sponge-bath this afternoon, and could not but notice the change in the color of her flesh; instead of the yellow, dead look, it is pink and full of life." Under March 1: "This morning she drew on her stockings." March 2: "Her chest and lungs have been strong; she has talked aloud a great deal. Appetite good; color fresh and clear."

In about three weeks I could walk around the room without even having any one near me; in four weeks I walked down-stairs with a little assistance. I walked very steadily from the first, and my joints, which had been so weakened by the hyperesthesia, grew strong

and firm at once. My muscles filled out very rapidly; but I suffered nothing from aching or lameness, even after I commenced going up- and down-stairs.

The first pleasant day in April I went out-of-doors and into a neighbor's. It seemed as though it was almost too much joy to comprehend, to really be out in the air and sunshine once more. I looked up at the windows of my room with a vague idea that there must be imprisoned there still, a prostrate, suffering creature, of whom I had once been a part, but now was freed from by some mysterious process. The thought of my long and terrible suffering, and of my sudden and joyful deliverance, almost overwhelms me now as I review it all so minutely.

I will mention here that it was especially noticeable during my healing, that whenever I made any extra exertion of my own, suddenly, and without the least apparent cause, my strength would fail me. It was soon revealed to me, that I was simply to look to the Lord for improvement; that as he had begun the work, he would carry it on without any strivings on my part.

The more fully I cast myself upon him, the more I was supported, and often I felt borne up as if by some buoyancy in the air, while there was little or no effort of my own. Even more wonderful, and infinitely more precious, than being brought from death unto life physically, is the renewed life which the soul experiences at the same time under the healing influence

of the Holy Spirit. A deep, intense love for God is implanted in the heart, worldly desires and ambitions sink into nothingness, the one absorbing thought is to be conformed more and more to the image of Christ, and the forgiveness of sins promised with the healing in James 5:14, 15, is experienced as never before.

My gain in flesh and strength was rapid, and my friends say that I am now looking better than ever before. The trouble in my head, which was almost constant for a long time before my prostration, entirely disappeared when I was cured, and I can do a vast amount of studying and writing without even a slight headache. I can also take very long walks and enjoy them.

I wish to add that Dr. Charles Cullis, of Boston, Mass., whose faith-works and faith-cures are so widely known, kindly added his prayers for my complete recovery.

All glory be to our merciful and loving Redeemer; and that I may ever abide in him, and bring forth the "fruit of the Spirit" is the daily prayer of my life.

Carrie F. Judd.

A Marvelous Healing

On the 2d of April, 1879, after I had come home from school, a severe pain and great weakness came into my back very suddenly, and I was instantly laid

aside from all duties and studies. The pains in my head and spine were intense and constant; but I was then able to stand alone, and walk, though very slowly and painfully, through some rooms every day, until November 1 of the same year, when I became worse, and was unable to stand at all alone, and the light of day or lamp intensified the pain in my head tenfold. After December 1 I was totally helpless with the exception of being able to move my hands a little.

The consultation of doctors was held on December 26, 1879. On experimenting they found that the lower half of my body was paralyzed, and the remainder partially so, following, or caused by, acute spinal disease, or as it is technically termed, hyperemia. The pain in my head was most excruciating and constant, and the light acted very peculiarly on every fiber, nerve, and muscle of my body. The reason of this was, that the nerves of the eyes were paralyzed, so that it was impossible for the pupils to contract on the approach of the light; and thus its full glare entered and preyed upon the sensitive head already agonized with pain. These physicians agreed in saying that I should live but a very few weeks at the longest, but would probably die at any moment.

To me the prospect of death was a most delightful one. To be free from all pain; to be at home with Jesus; to see the lovely face of my Redeemer and worship him with purified heart and enlightened understanding—these were the crown of my bliss. For

exactly three years I was in this helpless, suffering condition—years fraught with deep, true pleasure and profit to me; years, in each day of which I held communion with the Father and Son through the Spirit.

After this, the pains grew worse, if possible; at last all the old and most painful sensations returned in a body, and continued so until the moment in which I was healed; and I was very much weaker, too. But this fact did not lessen my faith in God's word, or my confident expectation of his glorious power being exercised, and that at a not far-distant period; for, day by day, I felt that a crisis was approaching. One thing which was a delight to me, as well as a much-needed instruction, was that he now began to teach me much more out of his Word about the matter of healing the sick by "the word of his power." What before seemed hidden from me was now clearly revealed. Day by day new facts, new truths, and new lessons were given by the Spirit, and gladly accepted; and when Miss Carrie Judd's little book, "The Prayer of Faith," was sent to me, and read, the knowledge of her cure caused me to feel not quite so much alone in this manner of healing.

On the 20th of October, 1882, the Lord counseled me to write to Dr. Cullis, Miss Judd, and Mrs. Mix, to ask them also to unite their prayers with those of many other dear friends for my recovery to health. The replies to the two former came in a week's time,

Dr. Cullis merely stating that on Tuesday, October 31, at 3 p. m. he would remember me in prayer; Miss Judd also stating, in her brief reply, that my case would be brought in faith to the Great Physician on November 2 at 8 p. m.; also asking us to join them at the throne of grace at the same hour. Several dear friends were notified of these special hours set apart for prayer. At three o'clock October 31, 1882, all the loved ones who were at home went to their several rooms to pray. My dear mother was the only one who came into my room to be with me; she knelt beside me and prayed silently. Very quietly and quickly the moments fled. Very happily and trustfully did I wait on the Lord then. I was scarcely praying; certainly I asked him for a gracious outpouring of his Holy Spirit upon us all, but as for asking for health, I did not need to do so. He had already promised it and I was waiting for it. I did not know that it would come on that day, but I knew that on that day he would give me some new and special word relating to it, and so was joyously waiting for his voice. Nor did he leave my soul desolate in that memorable hour; many of those promises, which had been strength and life to my heart in days of trial ever since I had been confined to my bed, were slowly and beautifully spoken to my soul then by the Holy Spirit. Precious, encouraging promises; loving "words of Jesus." Verily I lacked "no good thing!" At half-past three dear mother looked up to me, inquiring how

I felt then. I replied that I did not feel any better, that the pains in head and spine, joints and muscles, had never been more excruciating than in that hour. Then she asked, "And what are you going to do, Maggie, dear?" "I am not going to do anything," I answered. "He did not tell me to do anything, and I am just waiting for his voice." Then I repeated my last promise to her: "Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).

I made a slight, feeble effort to remove the covering, and just enough strength came to do that. Then I looked to him for more, in order to move my feet a little, and that also was given; but even then I did not feel any better or stronger, and the pain was not abated at all. But I continued to trust him for the power essential to fulfil his own command. Lifting my heart to him for more strength to make the effort to sit up, I made a slight effort to raise my head off the pillow, and at once I felt myself raised slowly up to a sitting posture, by a power entirely outside of self. I felt no sensible impression upon me, nor any peculiar sensation whatever. The pain had not left me then; and again I looked up to him to make me stand on my feet. As at first, as my first tiny effort was put forth to rise, I was borne up steadily and quietly until I stood on my feet, "strong in the Lord and in the power of his might." I was standing! And about the pains—all were gone! They had been

mysteriously removed while I was in the act of rising. I felt no weakness, I was healed perfectly, and the Lord himself had done it!

My dear mother, at my first motion, moved back aghast and awed; now she gazed at me speechless and wonderingly. But before I was standing a minute she comprehended it all, and sprang quickly to my side, crying, "Praise the Lord! he has healed my child." Then she called all the dear ones into my room that they might see what "great things the Lord had done for us," and that we might praise him together for it. So before I had taken one step, we all knelt down and thanked him for his great manifestation of his love and power; and anew I consecrated my healed body and all its faculties and members to him, to be used mightily in his blessed service forever. Again I looked to him to supply the strength to arise to my feet, and it came immediately. I arose and in his strength began to walk out to the next room, at the further end of which my dear father was. I walked without pain or difficulty out into the light. How well I remember the eager joy that came into my dear sister's face as she hastened to the window to roll up the thick, dark blind as high as she could reach! It was glorious to behold the light of day once more; everything looked beautiful, and the light did not even dazzle my eyes! Again we knelt to bless him for the new health he had just bestowed on me, and a comfortable chair was brought to me in which I sat for an hour, and then

did not feel wearied at all. While there, we could fairly see the new warm blood coursing through my hands, which for so long before were icy cold—and as the pink-tinted, healthy-looking color remained on every part of my body, it reminded us of a fulfilled promise (Job 33:25, 26). With joyful, grateful hearts we sang the one hundred and third Psalm and many other hymns, which helped us to express our thankfulness to our dear Lord. I had tea with the family that evening, and I took my own food and even raised the cup to my lips without any weakness or other difficulty. Afterwards, as twenty or thirty thankful neighbors had hastily assembled, we had a most delightful praise-meeting for some four hours. The joy of the Holy Spirit was manifestly felt by all. I had a most refreshing sleep that night, and next morning I arose again in the Lord's strength, and dressed myself without assistance. In the afternoon I walked up-stairs, with a little assistance. Two days later I had my first carriage drive—it was most enjoyable.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:57, 58).

I am yours in Jesus' love, Maggie H. Scott.

Withered Hand and Arm

One day in the month of May, 1918, I spent from early morn until night visiting the sick and those in need of spiritual help in the city of Columbus, Ohio. The pastor of the church at that place accompanied me, and as we went from house to house the Lord wonderfully manifested his power in answer to prayer.

Arrangements had been made for a public service that night. After I had preached to the congregation on the subject of faith and healing, the pastor added some fitting remarks and closed the service without giving an invitation for those desiring special prayer. Upon dismissal of the audience, I went to the other end of the chapel shaking hands with the people, and then returned to the pulpit. There I found sixteen persons who had come forward for prayer for the healing of their bodies. After prayer had been offered for each of them, ten more came. Among the number was a woman who had a withered hand and arm, which had hung helpless at her side from the time of her birth. As hands were laid upon her and prayer offered in her behalf, her faith appropriated the promise and she received the healing touch, and from that hour she began to amend.

A few days later I received a letter from a sister stating that this lady whose hand had been helpless had the day before been helping her sister wash and

with that hand had turned the wringer, and that she could now lift a chair with that hand almost as easily as she could with the other one. Later she sent me the following testimony:

"I praise the Lord with all my heart for salvation, and for calling me out of darkness into the glorious light of the gospel. I am also praising him for his wonderful healing power.

"My right arm and hand had been afflicted since birth. I had never been able to use them and had very little feeling in them. On account of their withered condition they were much smaller than my left arm and hand. Just recently I have been taking them to the Lord in prayer, and when you anointed me in the name of the Lord according to Jas. 5:13-15, the Lord wonderfully touched my body and I received much help. My hand and arm received feeling and strength. It is gradually growing, and I am now able to use it. Praise the Lord, to whom I owe all the glory. I am trusting the Lord to finish the work he has started, to complete the healing."

Another Withered Arm Healed

A number of years ago Mrs. Wing, of Battle Creek, Mich., was in a hospital in Columbus, Ohio, for the fourth time and had been given up by doctors. Her left hand and arm were withered, the flesh almost com-

pletely dried up; also her left leg withered and that side of her body and face became paralyzed until she was a helpless case.

One day she read a report of a wonderful case of healing that took place at a meeting that was being held in another part of the State. The woman who was healed had been very low with consumption. After learning of the healing mentioned she began to pray and yield herself to the Lord. She then had a letter written to the minister who was holding the meeting and asked his prayers. He sent us the letter and asked us to join him in prayer for her healing. One evening when Mrs. Wing was left alone by the doctors and nurses she committed herself, soul and body, into the hands of the Lord and fell asleep. The next morning she found that her hand and arm and limb were the natural size, and that the flesh upon them was as the flesh of a little child—the same as was given to Naaman the leper when he obeyed the Lord and dipped himself seven times in the River Jordan. She immediately had the use of her limbs as before her sickness.

When the nurses came in, they were astonished and immediately called the doctors. She told them that the Lord had healed her. They said it was some phenomenon which they were unable to solve, but they did not like to admit that it was done by the power of God. Some months later she came to visit us on purpose to tell us of what the Lord had done for her.

She truly felt very grateful toward her Maker for the wonderful manifestation of his power.

Suffered for Thirty Years

For thirty years I suffered with stomach-trouble, during which time I was treated by a number of physicians. At times I had to use the utmost care in eating and live on a very light diet.

While in this state of weakness, I went to St. Louis. While there I went to a tent-meeting and heard the gospel preached in its fulness. In this meeting I heard a brother testify that the Lord had healed him of consumption. He was now well and strong. I said that if the good Lord could heal that man of that disease he could heal me.

I asked for prayer in my behalf. Some of the ministers laid on hands and prayed the prayer of faith, and the Lord sent his healing power and made me every whit whole. Since that time I have been able to eat anything that I desire to eat, and nothing hurts me. It has been about fourteen years since I have taken any medicine, and I thank the Lord every day for his goodness to me. Mrs. Margaret Jolly.

Taylorsville, Ill.

A Broken Arm

Recently I fell a distance of thirteen feet down an elevator shaft and struck on a cement floor. A surgeon was called to dress my wounds. He found my nose broken, lip badly split, five teeth broken, left knee bruised, left arm broken at the elbow and below the elbow. He carefully dressed my wounds and set the bones; then prayer was offered in my behalf. Almost immediately the suffering ceased, and I soon fell asleep, and from that time I never lost five minutes sleep on account of pain.

The Lord wonderfully answered prayer and I was well in a remarkably short time, for which I give him all the praise. H. S. Stiles.

Anderson, Ind.

St. Vitus' Dance

Several years ago I had a precious little girl. When she was eight years of age, she was stricken with St. Vitus' dance. For three years we tried earthly power, but she continued to grow worse, and they told me that the asylum would soon claim my daughter, as they had done all for her that they could do. That pierced my heart like a dagger. I began to read my Bible and saw that Jesus had the power to heal all manner of sickness and diseases.

I began to fast and pray, and in two weeks my

daughter was healed. Praise his name! She is now married and is the mother of four healthy children.

Bellmont, Ill. Mrs. Bertha Beard.

Miracles of Healing Wrought

It is a great privilege to tell what the Lord has done for me, both soul and body. It is impossible for me to express the greatness of his goodness to me. He has taken away all my sins, and my soul is enraptured with his power and glory.

Through his Word I was inspired with faith for healing of the body. During these many years the Lord has proved his power and willingness to heal diseases and has wrought miracles in many cases, some of which I wish to briefly present.

Our little girl swallowed broken glass beads, and the Lord miraculously delivered her. At another time, while I was turning a clothes-wringer, my little boy Rex accidentally run his finger through the cogs and cut off the end of his finger. I picked up the severed piece and replaced it and called upon the Lord to heal it. The piece was united with the other part of his finger and healed by the power of God in answer to prayer.

The Lord also manifested his power in behalf of our youngest child when she was lying at the point of death. Her back had become spotted and the

odor of death was perceptible, but the Lord gave her life for death in answer to our petitions. At another time she fell into a galvanized bushel-basket which was filled with water and she was drowned. God restored her to life.

For several years my health had been declining on account of nervous prostration. Many, many times I was unable to arise in the morning until I first implored the hand of the Lord to uphold me and give me strength for the day. His ever-present help never left me, so I rejoiced daily in his love and power.

One night a traveling minister was to hold a service at Kenesaw. I was very anxious to hear him preach. I said, "My poor, weak body; what shall I do?" Another sister desired to go, and I felt that we could not afford to lose the opportunity. I decided to more fully trust my body in the hands of the Lord, and felt encouraged to go in faith. We drove the distance of two and one half miles. While listening to the brother's relation of the wonderful works of God that had been wrought among the people by the power of God, I was refreshed and rested, and, best of all, I have been whole in body ever since. Not once have I felt the old weakness of my nerves. I am well and able to endure much hard work. Praise the Lord! and let all that is within me bless the Lord. This is the Lord's doings, and it is marvelous in our eyes.

Kenesaw, Nebr. Mrs. Mary Heldenbrand.

Opposition and Suffering Overcome

In the year 1912 I was severely poisoned by poison-oak. My face and neck were a solid sore, and badly swollen. The affliction extended to my hands and several places on my body. My suffering was intense. Friends and relatives advised me to use medicines, but my trust was in the Lord, and in answer to prayer he completely healed me.

At another time I was attacked with nervous chills and heart-trouble. For about two weeks I would have a chill every two or three nights, accompanied by smothering spells, and after having a chill I would have to sit in a chair the remainder of the night, not being able to lie down. Then the chills began coming every night about midnight, and my other afflictions increased. My appetite failed, and I became very weak. The difficulty of breathing increased, and it seemed that my time on earth was short. I could scarcely sit up, yet was unable to lie down. My hardest chill was on Thursday night. From then until Sunday night I was compelled to sit in a chair with some one almost constantly fanning me, during which time my hands and feet were cold and clammy. I was the only one in the family who was saved, and I was forbidden the privilege of having any one come and pray for me. My family sent for a doctor, and under the pressure I yielded and took the medicine for four weeks, only to grow worse all the time. The

chills finally ceased, but my nervous trouble and the pain in my head increased. I also suffered with severe pains in my lungs and other parts of my body.

Another doctor was called, who said that I had a general nervous breakdown, neuralgia of the head, catarrh of the stomach and bowels, and pleural tuberculosis, and that he could do me no good unless I would go to the sanitarium and even then could promise only temporary relief. I told him that the Lord had healed me many times in the past and could do so again.

The doctor who had been treating me said he should like to treat me just four days longer, and that if he failed to give relief he would then be willing to turn me over to those who would pray for me. At the end of the four days I was no better. Then I was permitted to send for the elders of the church and others, and obey James 5:14. We received the witness of healing, and I began to amend immediately, and the following Sunday rose, dressed, and walked out into the back yard.

The following week I had another severe attack and sent for the elders, and when prayer was offered I was healed. To the surprize of the doctors and many others, I was soon well and strong again. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Mary J. Jarvis.

Eugene, Oregon.

Healing of Tuberculosis

My parents are dead. When I was thirteen months old, my father died of tuberculosis. I inherited weak lungs and was never strong during my childhood. As I grew older, my lungs became weaker.

About two years ago last December while employed as a bookkeeper for one of the large department stores in Columbus, Ohio, I became very weak and frail, and during the heavy holiday trade I contracted a severe cold, from which I suffered much pain. But owing to the heavy work that demanded attention, I was compelled to go back to work too soon. A dry, hacking cough developed, together with difficult, tubular breathing. The pains became more severe in my chest, under the shoulder-blade, in my right arm, and in my throat, or sometimes there was a dull, heavy ache.

Hemorrhages developed, not the gushing kind, but a continual spitting of blood and coughing. During my sickness I had five physicians. One of them, a specialist, made an X-ray examination and immediately sent me to the country. While I was there, the hemorrhages and night-sweats ceased, and my improvement was so marked that within three months I ventured to return to my work, although at times I still had a peculiar weakness. Within three weeks after my return to work my cough was as severe as ever. I did not wish to yield this time to my feel-

ings and condition, and continued my work until hemorrhages again set in, and I became so weak that I had to give up.

My aunt, Mrs. Alonzo Redd, of Columbus, Ohio, who had been healed of the same disease in answer to prayer, begged me to submit my case into the hands of the Lord. This I did, but not immediately. As I continued to grow worse, I decided to consecrate myself to God and let him have his way.

Soon after this time I went to Anderson, Ind., to have Bro. E. E. Byrum anoint me and to pray for me. I felt impressed that if he would pray for me I should be healed. When I arrived, he was not at home, and did not return for four days. During this time some of the sisters at the home instructed me more fully in the way of faith. Upon his arrival in the prayer-room, he anointed me and with two other persons laid hands upon me and prayed the prayer of faith, and the Lord sent his healing power instantly. I still had some of the same feelings in my body as I had before the prayer was offered. But in three days it seemed like the breaking-up of a heavy cold. Up to this time I had had a dry, hacking cough and was unable to expectorate, but now a marvelous change took place—there was profuse expectoration for the next two weeks. It seemed the Lord permitted nature to take this course to cleanse my system of the disease.

The night before I went to be anointed, my physician told me that I should not return to my work for

at least a year, and had previously advised me to go to a western climate. About two weeks from the time that I was anointed I returned to my work, still feeling very weak, but asking the Lord each day for strength. My strength steadily returned.

In about a month as severe a test came upon me as I had ever suffered during my affliction. I was suddenly seized with a great weakness and a severe hemorrhage. I was so unprepared for this and became so discouraged that I almost gave up in despair, but I should have lost a glorious victory had I given up.

The devil took advantage of my weakness and nearly overwhelmed me, but it happened that I had ordered Brother Byrum's book entitled "The Secret of Salvation, How to Get it and How to Keep it." The book came just at this time. I eagerly turned to the chapters on divine healing, where it stated that we must take a stand, walk out boldly upon the promises of God, resisting and rebuking the devil in the name of Jesus.

I earnestly plead with God to give me strength to resist and rebuke this condition. I did so with all the authority he gave me, and the struggle began. The devil had gained more headway through my weakness than I had thought. I recognized this attack to be the work of the devil. In the name of Jesus Christ, with all the strength I had I commanded Satan to go. The blood instantly stopped. Again I prayed for strength and took another firm stand, for somehow I

felt that I was not yet done with the enemy. And I was not, for soon I was seized with a sharp, gripping pain under the right arm, which was so severe that I could scarcely breathe. It grew more intense, but I kept praying and firmly standing against the enemy with determination to win. Then the pain began moving upward until it reached my chest and then my throat. I felt as though a powerful hand was gripping my throat from the inside and the suffering increased in intensity.

I prayed more earnestly for strength and felt it come to me, and then I took the final stand. The struggle was sharp and severe, but suddenly the pain ceased, or grip let go, and I was entirely free, only my throat felt as if it were bruised. Every symptom began to leave and I felt like a different person. All praise to God for deliverance.

After this I had several light tests, but I always took the same stand against the devil, and with the encouragement and help received from others, I won a glorious victory and am now entirely well.

The next day after I had won this victory, I was baptized, and as I came up out of the water, the Lord poured out a wonderful blessing upon me, as much as I was able to bear.

Dear discouraged ones, do not allow the enemy to defeat you. Resist him and rebuke him with all the authority and strength that the Lord gives you, and

the devil will have to flee. The Lord will help you, and his grace is sufficient.

The experiences I had in having to stand persistently against the enemy and to exercise my faith sometimes when the way looked dark and when it seemed that the disease was not going to depart, proved to be a blessing to me in many ways, in establishing and increasing my faith and enabling me to be a greater help to others. I truly rejoice in the riches of his grace. Anna Geil Brial.

Valley Crossing, Ohio.

Another Case of Tuberculosis

In January, 1912, I had an attack of pneumonia, which later developed into tuberculosis, and from that I suffered for nearly two years.

From my girlhood I had been taught to have faith in God, and when this sickness came upon me, it was my desire to trust the Lord for my healing. My husband, not being saved, urged that a physician be called and medical treatment be administered. In order to manifest the proper respect toward him as my husband I submitted, but the treatment was of no avail.

My condition continued to grow worse, and my body became so emaciated that I weighed only about eighty pounds. My cough was severe and my sufferings were intense, accompanied with feelings of dis-

couragement and despondency; yet I would not give up in despair.

In the autumn of 1913 a second physician was consulted, and when he found that the tissues of my lungs were being expectorated when I would have spells of coughing, he shook his head, as much as to say that mine was a hopeless case. He said that I was in the last stages of the disease, and had ceased to breathe from my left lung. He did not even prescribe medical treatment. From the abscesses formed my lungs had rapidly decayed and were speedily vanishing. Twice the neighbors came to see me die, once remaining all night.

Despite all these things, there still seemed to be a brighter day dawning. For a long time it seemed that I had been unable to exercise faith while others prayed. My sister came to be with me during my last days on earth. Her prayers seemed to reach the throne in my behalf, and hope revived. During a severe attack my husband had some one send a message to Anderson, Ind., for special prayer, and I was greatly helped.

One day while I was lying in my usual weakened condition a voice by way of an impression seemed to speak to me, bidding me to arise and go to work as if I had no ailments. I realized it was the voice of the Lord in answer to the many prayers that had ascended in my behalf; therefore I immediately made the effort and arose in his name, took the broom and swept

the floor, in the name and strength of the Lord. I suffered no bad effects.

Then and there I was fully made to understand that the Lord had healed me. Previous to this time I dared not and could not exert myself in this manner, and the dust from the broom had been unbearable, causing terrible spells of coughing. From this time my coughing stopped, the night-sweats ceased, and I began to rapidly regain my strength and weight. At present I weigh 146 pounds as my normal weight.

For my recovery to health and strength I am indebted to God for extending his healing power and virtue in answer to the prayers of his faithful children. Yours in the faith of the gospel,

Camden, Ohio. Mrs. Cora B. Miller.

Forty-Four Years Afflicted With Rupture

The Lord healed me of a rupture of forty-four years' standing. It was the size of a hen's egg and gave me much trouble, especially in my boyhood days.

I had read in the Gospel Trumpet about the Lord's healing others of the same ailment, and I knew that he was no respecter of persons. Then I came to the conclusion that if I would ask him in faith he would heal me.

The Lord did a complete work in my case. The broken parts drew gradually together. At that time

I was working in a sawmill in the State of Georgia, and had much heavy lumber to handle, but there was no protrusion. At this writing it has been almost three years since the Lord healed me, and ever since that time I have been sound and well of the rupture.

J. G. Galantan.

Decay of the Brain

A few years ago a remarkable incident occurred while we were in Belfast, Ireland. One day as we were distributing literature and visiting from door to door, we chanced to meet an aged lady with tear-stained cheeks. She invited us into her Irish kitchen. Such invitations were very seldom extended to us. In this home we found a young man about nineteen years of age who, a few months prior to this time, in the strength and vigor of his manhood had gone as a stoker on a large steamship. The intense heat and hard labor down in the hold of the ship was too severe for him, and it affected his brain insomuch that he lost control of his mind. In this condition he was brought home, and four prominent physicians of Belfast pronounced his malady a decay of the brain, a disease, they said, from which there was no recovery. So far as their power to help was concerned, he must just lay there and talk and weary the rest of the

household until the time when death should overtake him.

This was the sad plight in which we found this family. It was a pleasure to us to bring to them glad tidings of hope and cheer, and to reveal to them Jesus, the Christ of the Bible, who went about doing good and healing all manner of sickness. That day we saw a ray of hope enkindled in that aged mother's heart.

After visiting the chamber where the sick one lay and offering prayer in his behalf, we left with a promise at their urgent request to return on the morrow. We continued our visits and prayers for the young man as opportunity afforded, and in a few days he was able to go to the country with his father, and by the power of God he became strong and well.

His healing caused the entire family to give heed to the preaching of the Word of God and to accept Jesus as their Savior and healer. There are a number of good brethren in Belfast who will witness to the truthfulness of these statements and will declare that the day of miracles is not past.

W. W. Titley.

Healed of Consumption

For four years I was afflicted with the dreadful disease consumption, having never known of the power of God to heal nor been taught that Jesus is the same

yesterday, and today, and forever. It had not yet been made known to me that God was still willing to heal all who will believe and act upon his promises.

Different physicians were employed, but they told me to go to a sanitarium. Upon my arrival there I was examined by six physicians. After I had remained there fifteen months, a lung-specialist from Scranton told me that I was no better, that my entire left lung was in bad condition, and that there was no chance for me to recover. Filled with discouragements I returned home feeling that my time on earth was very short. My suffering was almost unbearable, and I constantly grew weaker.

While I was in that condition, some one gave me a copy of the Gospel Trumpet. Oh the glorious light that began to spring up in my soul as I read of different people being healed by the power of God in answer to prayer. I also read Brother Byrum's book "Divine Healing of Soul and Body." Those testimonies strengthened my faith. I said to myself, "What the dear Lord has done for others, he is able and willing to do for me."

I kept trying to trust him, but there were times when I would become discouraged. Then I would go to the Lord in prayer again and tell him that if it was not his will to heal me I was ready to go, and would say, "Thy will be done." But that sweet voice would seem to say to my soul: "Be not afraid, only trust me. I am the Lord that healeth thee; I will never leave

thee nor forsake thee.'' Oh, how these words from my dear Redeemer would strengthen me! Many times a request was sent to Anderson and other places for special prayer. When prayer was thus offered for me, I would feel the mighty power of God flooding my soul. But for some cause I was unable to grasp the healing and receive the divine touch for the removal of the affliction.

As the disease deepened its hold upon me in its last stages, I continued to grow weaker each day and suffered intense pains in my lungs. The cough increased, and I had chills in the forenoons and high fever in the afternoon, loss of appetite, and swelling of the limbs, and my stomach and bowels were in a critical condition. The nurse said that the disease had gone through my entire system and that I should get a doctor. I told her that I was fully trusting the Lord and that he was able to take care of me.

Such was my condition when Brother McCoy came to Taylor. I sent for him to come and anoint me and pray for me. He and a few others came, and we had a glorious meeting. It was the first time I had heard a minister of the church of God preach. After I was anointed and prayed for, I did not seem to become any better. The minister came again the following Sunday and prayed for me, and I had the witness from God that I was healed. My cough soon decreased and the soreness left my lungs. Praise the

dear Lord forever for his goodness! But I did not gain much in strength.

One day in 1916 while I was reading the Gospel Trumpet, I noticed a statement that Brother Byrum was intending to be at the Missionary Home in New York. I thought that if I could only speak to him and have him pray for me I should soon gain strength. I was not able to go to New York, but I had somebody else to speak to him for me. He said that he would have special prayer for me on the following Saturday. At that time I fasted and prayed. It is wonderful how the Lord has strengthened my body. After being helpless for so many years, I am now able to do my work and go wherever I want to go.

I tell this all for the glory of God, hoping that some poor despairing soul may take courage and look to Jesus, the great and mighty physician who is able to heal all our diseases. Tabitha Curnow.

Old Forge, Pa.

Crutch Left as a Trophy of Faith

One day while working in a shop I was helping to repair an engine that weighed about one and one-half tons. It was placed upon saw-horses, and while I was trying to steady it with one foot against the saw-horse and my hip against an anvil, the engine suddenly

slipped and, toppling over, fell upon my knee, doubling it backwards to the floor.

After the engine had been jacked up sufficiently to release me, a physician was called. Upon examination it was discovered that the muscles and ligaments from my ankle to my hip were torn loose. The physician placed the injured parts in a plaster-of-Paris cast, and a specialist said that my knee would probably never be just right again, but undoubtedly would be somewhat stiff.

A few months later I attended the annual camp-meeting of the church of God at Anderson, Ind. At that time I was able to walk with the aid of a crutch. As prayer was being offered in behalf of many others who were sick and afflicted, I presented myself also for prayer, and instantly the Lord sent his divine touch through my body and healed me, insomuch that I was able to throw away my crutch and again walk in a natural manner, as I did before being injured. Since that time my crutch has been hanging upon the wall of Brother Byrum's prayer-room as a trophy of faith, among other crutches, steel braces, and instruments of various kinds formerly used by those who have been healed in answer to prayer. I have had no trouble with that leg since that time. I give God all the glory. Since then I have prayed for many people who were afflicted, and have witnessed many miracles and instantaneous healings. F. C. Martin.

Palmyra, N. Y.

Speech Restored

In February, 1916, I became very sick and for three days could neither speak nor eat, my body was so full of pain. I wrote on a piece of paper, requesting my wife to send for Bro. E. G. Masters and another brother to come and pray for me. After they had arrived and had asked me a few questions, they anointed me in the name of the Lord in accordance with Jas. 5:14, 15. The pain left me, and the brother said, "Tomorrow you will speak, brother."

The next day at noon I awoke from a deep, heavy sleep and could speak and with my natural voice could praise God. This is told in brief to the honor and glory of God for the manifestation of his power and the fulfilment of his Word of truth. Many times he has heard my cries in times of distress and has answered my prayers. J. A. Carlson.

827 E. 57th St., Seattle, Wash.

How a Drunkard was Delivered

To the glory of God and with a desire to reach souls who are bound by sin, discouraged, and without hope, and those who know the agonies of one who has been bound by the merciless hand of habit and appetite, I submit this true testimony of my life, praying that some who are oppressed in a similar manner

may thereby grasp a hope which will result in their complete deliverance.

Having been born with an almost uncontrollable desire for strong drink, even in my youth craving and demanding the cursed cup, it was the most natural thing for me to do to yield to the cravings of my body. At the age of nine years it was my sad fate to be so overcome with drink that others had to help me into the house. I speak the truth when I say that from that day my appetite ruled and I was its abject and hopeless slave.

At the age of thirty-nine my life had been so completely wrecked that I was given up to die by two of the most able physicians of Peoria, Ill. One of them was a specialist on cases similar to mine.

At one time I was taken from behind the bar of a saloon which I was operating at that time and led to this specialist. Gasping for breath, I said, "Doctor, I *must* have help." He handed me a slip of paper to sign, which I signed without inquiring or hesitating. In my sober moments I found that I had sealed, by my own hand, a death-warrant exonerating him from all blame should I die from the treatment which he intended to administer.

At another time I was drunk behind my own bar for four months without once becoming sober. During this time I began more fully to realize my situation and began to take steps to try to become sober. I hired a man to take me to a place where I could get

a turkish bath. There I endeavored to sweat out the miserable feeling of my poor abused and tortured body. From there I went again to my saloon, made an Irish cocktail, drank it, and went home. There upon the couch before my wife and two children I lay, weak and miserable.

In about twenty minutes there came a feeling around my heart similar to that which a person experiences when his limbs fall asleep. My fingers began to draw up and cramp. Looking into the face of my dear wife, I said, "There is something awful going to happen to me." I sprang to my feet and exclaimed, "I'm dying."

It was then, for the first time to my knowledge since my boyhood days, that I began trying to pray. But everything seemed to mock me. Oh the agony of a drunkard's dying-hour! I stood facing eternity, already being in torment. Then I thought of my poor wife. "My God! What will ever become of her and my dear children?" Words can not express the feeling of my soul at that moment. Truly, it is an awful thing to fall into the hands of a living God unprepared. "The way of the transgressor is hard." My wife and a neighbor woman (a Catholic) began to work with me, trying to keep my blood circulating. When this Catholic lady realized my condition, she ran home after something of extraordinary strength to rub on my body to restore circulation. The medi-

cine used for this purpose was strong enough to take the skin off my body, but it did not do so.

They continued to rub and work with me until circulation was restored, praying God to spare my life. Thank God, the prayers were answered, and before the doctor came I was much better. I learned that what I had was what is known as the "jimjams" (delirium tremens), an affliction which so often proves fatal. A neighbor living within four blocks of us died of the same affliction about two months after that time. Truly, God was merciful to me at that time.

The doctor informed my wife that I must be taken away from my work, otherwise my time here on earth would be of short duration. I immediately sold my saloon and moved to Ohio. I would vow that I would never take another drink, but I could not refrain from drinking. Over and over this resolution was made and broken. In Ohio I lived on a farm, and every time I went to town I would get drunk or at least indulge in drinking.

At one time I came home and found my wife lying in bed nearing death. I was so drunk that I had to be brought home. There I lay and slept for some time in the presence of my dying wife. When I awoke, I was still very drunk. Somehow by the help of God I managed to cross the field to a neighbor and have him call for a doctor. The Lord spared my wife, and she

is still with me at the present time. Praise his holy name!

The next day was the most miserable I ever spent in my life. I was tired of my life of drunkenness and wanted to be a sober man. You can never understand, neither can words express, how miserable I felt, and the agony of knowing that I was a helpless slave to whisky and its associates in human destruction.

At this place I had a friend who had drunk with me, fought with me, and had been an old friend and associate for years. His name was Samuel Wiggins. When I moved to Ohio, I found that he had been saved from his former wretched life and was rejoicing in God's wonderful salvation. He told me about the Lord and tried to encourage me to give my heart to God. But I laughed at him and told my brother that this man was crazy. I thought of a book entitled "From the Manger to the Throne" written by Talmage, which my brother and I when boys had read and laughed at. I went at once to the home of my parents for the book to reread it and make sport of it.

On my way home I met Samuel Wiggins and stopped to talk with him. Noticing that I had a book of a religious nature, he told me that he had a book to lend me. Later he gave me the book entitled "The Kingdom of God and the One Thousand Years Reign," written by H. M. Riggle. I do not remember my sentiments as I began to read this book, but I do recall the fact that it sent conviction to my soul. My knowl-

edge of the Bible was very limited. I had never known that the world was going to come to an end. As I grasped this truth, my soul was terrified. I was like a man awakening from a sleep. And as I considered the end of the ungodly, I was awakened in my soul, and as these thoughts surged through my mind, I felt that time was very short.

One night I noticed a fire near my home and called my wife and told her that the world was coming to an end. I have never learned what the fire was, but I was so grateful for a probation of time that my soul rejoiced that the end had not yet come. Still the future haunted me, and I sought to be alone where I would not be molested. I went down to a valley on our farm and paced to and fro in deep meditation on these things. I felt that I had sinned away the mercy of God and that there was no hope for me. I did not ask God to save me; in fact, I did not know how to approach him in prayer. I could only pace to and fro, feeling the very tortures of hell in my soul.

After reading the book I told my brother that I would never take another drink. He laughed at me, for I had broken such resolutions many times. But from that time I have never taken another drink of whisky. I might add that the last man with whom I ever drank and the man who sold me the last drink are both in eternity without God and without hope.

A few months after I had made this resolution a minister came into our community and began a series

of meetings in a school-house near my home. For about a week I attended these meetings night after night and would sit weeping, feeling that I was without hope. Others could get saved, but there was no hope for me, I thought. At the end of that time, when opportunity was presented I went forward to seek God. Among the questions asked me was, "Do you use tobacco? and are you willing to give it up for salvation?" I replied that I was willing to give up everything. I needed and wanted salvation; everything else was insignificant, and I would have paid any price within my power to receive it. To the glory of God I wish to say that right then and there he saved my soul. My appetite for liquor and tobacco were taken completely away, and for fifteen years I have never tasted these filthy and abhorred things. Praise God forever!

The power of habit and appetite is strong, as every slave to them is aware, but thank God, his power is stronger. They must go at his word. Through the power of the blood of Jesus Christ they are forever swept away and each seeking soul is liberated. Dear fellow man, if you are a slave to these things, there is hope; there is deliverance. Praise God! Today is the day of salvation.

The next day after I had gained this wonderful victory, I was walking along in the woods with some brethren, and I remember how the glory of God filled my soul. I felt that I was a Christian, and that I

was just as good as the others were whose sins had been pardoned through faith in Jesus Christ.

If you have never been the abject slave of such things, if you have never felt yourself a dishonor to civilization, you can not sympathize with me at this time. My words can not express, your minds can not conceive, the gratitude and satisfaction I had in my heart to feel that I was a *man*—no longer a disgrace, but a fellow citizen with the saints, a child of a royal family, a child of God.

At the time I was saved, I was a physical wreck and had a disease on my body of eighteen years' standing. Today I have a sound body without a pain, and can do as hard manual labor as any man. To God be all the glory.

In conclusion, I desire to say that I am still rejoicing in the love and favor of God, and that same sweet peace and satisfaction that filled my soul fifteen years ago in the woods in Ohio still fills my soul, and the way is growing brighter and brighter day by day. Many times God has healed our bodies when we were in need, and many times the Lord has answered my prayers in behalf of others. I am still pressing my way onward and upward with the love of God in my soul. I love the Lord and his church more than ever before.

Finley Johnston.

Madrid, Iowa.

Hemorrhoids Removed in Answer to Prayer

For many years I was bothered with a bad case of hemorrhoids. In the fall of 1916 they became very much worse than usual. The following winter I was unable to be on my feet more than a few minutes at a time and was in constant pain day and night. About the first of April, 1917, I went to a doctor whom I had known for many years. He told me that I could get no relief until an operation was performed.

I wrote to the Gospel Trumpet Company for prayer to be offered in my behalf. I received some relief, but the tumors still remained, and I was never without pain, although it was not as intense as before.

On the twelfth day of June I went to the camp-meeting at St. Paul Park, Minn. On the evening of June 14 I went forward to the altar of prayer. Sister Eunice Ring and Brother Susag laid on hands and prayed for me, and the Lord healed me instantly. When I arose to my feet, I was without pain for the first time in about eight months. The tumors entirely disappeared. From that hour I have not felt them. When I returned home a few days later, I hoed in my garden ten hours one day and felt no pain whatever. Before I was healed I could not be on my feet more than two or three hours during the entire day. I am unable to thank the Lord enough for what he has done for me. Mrs. O. J. Stemwedel.

Thomas, S. Dak.

Obtained Faith During Sickness

It was about fourteen years ago that we learned to know and trust the Lord as our healer. It was during my sickness that the realities of the beautiful truths of the gospel were made clear to me. I was attacked with chills, and a physician was called. He did not understand the case. It was decided that an operation was necessary, and the difficulty proved to be a water-tumor containing between twelve and fifteen quarts of water, also premature birth. This required another operation. Before the last one was performed, I placed myself in the care of the Lord.

When I regained consciousness, these words came to me: "Though he slay me, yet will I trust in him." Many times while lying there in my weakened condition, lingering between life and death, I would call earnestly upon God and strength would come.

I had been a professor of religion for a number of years, but had never consecrated myself to God. But now I came with a broken and contrite heart; it was there that I found Jesus and learned to love him. I lay for about four weeks, during which time my husband read to me from the Bible as often as possible, which was such light and comfort to our souls.

A little over four weeks from the time I was taken sick, I was healed by the mighty power of God. While we had been reading and thinking of his power and realized that he had lost none of it, a little tract was

given to us entitled "Nine Years an Invalid," which strengthened my faith, and I thought that if the Lord healed that dear one he was able to do the same for me.

While praying and looking to God in behalf of my healing, I was made to realize that if God did not heal me I must die. That day friends and neighbors had come to bid me good-by. Word was sent to my mother. Soon after she came, Jesus spoke to me and said, "Arise." It did not seem that I could possibly do so. But the message came clearer than ever, "*I* say unto you, arise." I made an effort, and the Lord helped me, the glory of God filled the room, and soon I was walking about the room singing and praising God. Oh the joy that filled my soul! I can not express it! What a mighty God we serve! The doctor thought that as my heart had been so bad it would be well to continue taking the heart-pills, but thank God, the Lord was all I needed. I did my work for the family and continued to grow stronger every day. Since that time the Lord has blessed me with four children, and he has been so very precious to me. To him be all the praise. Mrs. Wesley Dean.

Oakwood, Canada.

Healed of Goitre

The Lord has been our physician for many years. My wife had a goitre, which continued to increase in

size until it became very difficult for her to breathe. When she would lie down at night, she had to lie with her forehead on the pillow in order to rest. In answer to prayer the Lord healed her. We fasted and prayed, and the Lord heard and answered. Her eyes were also healed after she had worn glasses for more than twelve years.

Different members of our family have been healed of other afflictions in answer to prayer. We give the Lord all praise and glory. Victor Owen.

East Liverpool, Ohio.

Healed of Fractured Hip

On Dec. 16, 1916, I was injured in an automobile accident near Lapwai, Idaho. The auto ran off the grade and upset, dislocating my hip and fracturing the hip-bone. I was taken to White's Hospital in Lewiston, Idaho, where the dislocated hip was set. I lay there for a week suffering a great deal of pain. I told the physician I believed there was something else wrong. I was unable to move myself and the least effort caused great pain. An X-ray examination disclosed that my hip-bone was fractured. This was attended to, and I was soon permitted to go home, where I remained in bed for three more weeks. After this I was able to be up and could walk with the aid of crutches. I tried different times to walk, but up

to the day I was healed I was unable to bear any weight on that limb. I attended the assembly at this place, which was held February 1 to 10. I was taken to the meeting in an auto and was carried up and down the steps.

On February 8 I was anointed and prayed for by some of the ministers at the afternoon meeting. I felt that I was healed, but I continued to use my crutches that evening. The next morning the Lord assured me that I was healed; so when I arose, I first tried to stand and found I could bear my weight on that limb, and then walked with perfect ease. I dressed and came out of my room walking and praising God. I was immediately able to walk up and down stairs and was not lame. I was told I could not walk for six months, but I have been walking and praising God ever since. More than a hundred people who had seen me at the meeting unable to walk saw me after I was healed walking with ease. I am still healed and praising God for what he did for me.

Clarkston, Wash. Mrs. Lucy Mitchell.

Instantly Healed after Arranging for Her Funeral

About nine years ago while I was visiting my son near Mesa, Ariz., Mr. Henry Ryder, of Phoenix, Ariz., called upon me to visit and pray for his wife, Hattie

Ryder. She was very seriously ill. Her sickness had reduced her to almost a skeleton. She had despaired of life, and felt that her days were numbered and that soon she must depart from this old world. After having her clothing made ready, she made other preparations for her funeral and burial, expecting that her spirit would soon take its flight.

After an hour spent in conversation, during which she was encouraged to appropriate the promises of God for her personal and present needs, the prayer of faith was offered and she was instantly healed. Since that time she has been a monument of God's love, mercy, and power to heal. Praise his name!

Anderson, Ind. James Pine.

Raised from the Dead

In January, 1899, I went to visit my niece, Sister Fannie (Hooley) Martin, at Moundsville, W. Va. This was near the Trumpet Home, which was then located in that city. While there I was taken very sick with typhoid fever and rapidly grew worse. Many prayers were offered in my behalf.

One evening while my niece and Sister Josie Hulbert were in the room, I realized that the end of my life had come and requested them to sing. Soon afterwards I suddenly heard heavenly music, and the sweetest strains of angelic singing came down from

glory. Such singing I had never heard. My soul was enraptured, and the scenes of earth began to fade away.

At this point two bright angels appeared and carried me gently upward. Many other angels soon appeared, and the way to heaven was one bright stream of golden glory, amidst the beautiful singing of myriads of angels. What I saw there no mortal tongue can express. Oh the beautiful grandeur and glory of that heavenly land! Such singing and music no mortal ear has ever heard.

After a time two angels carried me in their arms and brought me back to earth. There lay my body, cold, and stiff. After my spirit entered the body again, I was enabled to open my eyes and speak. I said, "Oh! must I come back to this cold, sinful world again?" I did not wish to live here after seeing the glory of that heavenly land.

When my spirit reentered my body, which the Lord touched by his mighty power, enabling me to sit up, it was a late hour at night, and the room was full of people. I had been dead for some time. Judging from the lateness of the hour, I think it must have been several hours. Among those in the room whom I recognized when I was restored to life, were Bro. E. E. Byrum, Gideon Detweiler and wife, now of Bellefontaine, Ohio, my niece, and a number of others with whom I was acquainted. There were also a number of strangers present.

I was informed that during the time my cold form lay there constant prayers were offered that I might be brought back to life. My restoration to life was in answer to their earnest prayers. Then they anointed me and prayed, and I was instantly healed; but I was weak until the next morning, when I arose and dressed and went down-stairs. This ended my sickness.

After a short time I came home to Ohio, a distance of about two hundred miles, praising God all the way. I praise God for what he has done for me and for the hope I have in my soul of that home in heaven, which is prepared not only for me but for all God's people.

Since this experience I have witnessed some wonderful manifestations of healing power, one of which I will here mention. A man named Ellis Ziegler was taken to the hospital at Columbus, Ohio, for an operation. When the surgeons made an incision, they discovered that he was full of cancers and that there was no hope of his recovery. Without doing anything further, they sewed up the opening and sent him home.

He heard of my having been raised from the dead and sent for my husband and me. We went and at his request anointed him. God instantly healed the man. This occurred several years ago, and he is a strong man today. The cut which the surgeons made was about eight inches in length. The doctors after-

wards said to him, "We were not particular in sewing you up, as we only intended to make a respectable corpse."

To God be all the praise, and he shall have the glory of my life. Nancy (King) Taylor.

West Liberty, Ohio.

Corroborating Testimony

Soon after returning home from my office one evening in January, 1899, I received a message to come at once to pray for Sister Nancy King, who was then staying on Walnut Avenue in Moundsville, W. Va. I went immediately. She had been sick for some time, but had now become much worse.

As I entered the house, a strange feeling came over me, which I could express in no other way than that it seemed as if I had been ushered into the presence of death. Sister Fannie Hooley, who afterwards married Bro. J. B. Martin, met me at the stairway and said, "I believe Sister King is dying."

After entering the room where she was lying, I examined her and replied, "Yes, this is death." I perceived that she had but a few minutes to live. Her tongue was stiff, but she seemed to be trying to tell us something. Turning to Sister Hooley, I said: "She desires to tell us something. Let us ask the Lord to loose her tongue that she may be able to do so." As we prayed, her tongue was instantly loosed so that she could speak.

"How is it with your soul, Sister King? are you ready to go?" I asked.

"My soul is all right," she replied. "I am ready to go, but there is one thing that bothers me; I have not arranged my property in the way the Lord desires me to arrange it."

Instantly her tongue became stiff as before, and she could say no more. I learned that some time before this the Lord had impressed her very clearly and definitely how to arrange her property so that it might be properly used after her death, but she had neglected to arrange it thus.

After writing a note to my wife, I also sent one to a minister who lived a few blocks away, telling him that Sister King was dying, and requesting him to come. By this time Bro. G. J. Detweiler and wife had arrived, and we gathered around her bedside. In a few minutes she breathed her last, and her spirit departed for that heavenly realm. The death-messenger had come and gone. Other friends came until the room was well filled.

While in meditation over the matter I could not understand why the Lord would answer prayer as he did in loosing her tongue and permitting her to tell what she did tell, and then let her die without having an opportunity of performing his will in regard to the disposition of her property. The longer I considered the matter, the more I became convinced that the Lord had a design in permitting her to die thus—

that he willed to glorify his name in raising her from the dead. She was not merely in a trance or swoon, but was dead and as lifeless as any one ever can be when laid away in the grave.

We continued in prayer for some time. There were others who felt she would be raised up in answer to prayer. Finally, while on my knees half way across the room from where she was lying, I asked the Lord for a sign. I was not in the habit of asking for a sign in order to be convinced that he would do whatsoever we asked, but as this was something more than the ordinary, I implored him to cause some part of her body to move as a witness that he would raise her up. Though my prayer was silent communion with God, yet he heard and answered. I was looking directly at her lifeless form, my eyes resting especially upon her left hand, which I was expecting to see move. Soon I saw it slip off her other hand. It was in such a position that its slipping thus would not have seemed strange, as to do so required no strength nor action of muscle more than that occasioned by the mere sliding off. As it happened, however, the movement was in answer to prayer; the hand was moved by the power of God. When my eyes beheld this, I was filled with faith for her to be raised from the dead. I began praying aloud, and every one in the room was earnestly praying with one accord.

After continuing in prayer for some time, some of us went forward and laid our hands upon her in the

name of Jesus, rebuked the power of death, and asked the Lord to restore her to life again. While we yet had our hands upon her head, God sent his mighty power, and she raised her hands and brushed her hair back, immediately raised herself to a sitting posture, and said: "Must I come back to this cold, sinful world again? Oh! why did you call me back? I would have been in glory."

There was much praising God in our midst as she told us of the wondrous beauties she had been permitted to behold. At that time she was a widow about sixty years of age. About two years later she was married to Bro. Isaac Taylor, with whom she lived a saved and happy life until August, 1910, when she died, eleven years after her former experience as related. Her husband lives near West Liberty, Logan Co., Ohio. E. E. Byrum.

Severe Cases of Typhoid Fever

About one year ago I left home to go a distance of twenty-five miles to hold a meeting, leaving my son sixteen years old a little indisposed. After I had been there only two days, a sad impression came over me, and in a vision I could hear weeping, and a voice spoke to me and said, "You had better return home." At first I was somewhat puzzled, but the impression increased; so I publicly made the statement to my con-

gregation that I had had a serious impression from the Lord to return home, that something was wrong.

I left for home, and when I was within half a mile of home, a young neighbor man said to me: "You have a very sick boy. The doctor was called in, and the boy was so delirious that he stayed with him for about twelve hours, and said that it was a very severe case of typhoid fever." This stung my heart, and for a moment I was confused. I could not understand why God should suffer it thus; for I was obeying him and was then busy in teaching people how to get saved and to trust God for healing. In my absence my family had become sorely afflicted and had called in medical assistance.

At a flash God showed me that he had a purpose in it. My wife was unsaved and opposed to the truth, and God had to resort to some means to manifest his power. He also assured me that he was present to heal. I talked to my son, and he desired that I pray for him. His fever was high, and he was suffering intensely. The drugs that the doctor gave seemed to have had no effect.

I called the family together and told them we were going to pray God to heal the boy. We fell upon our knees and prayed earnestly to God to heal the boy and thus glorify his own name. The glory of God filled the room, and we arose to retire for the night, as they had been losing sleep. The boy quieted down, his fever abated, and he was soon sound asleep. He

arose next morning well. This did not seem to thoroughly convince my wife, as Satan made her believe that the medicine had just taken effect.

In about two weeks our fifteen-year-old daughter was suddenly stricken down in the same way with the same symptoms. My wife did not venture to offer the girl medicine, as it seemed that she (the mother) was somewhat afraid; her mind was distressed, and she appeared as though she feared it was the hand of God. I did not insist, but waited on God. Our daughter kept growing worse, and after two days I felt it was God's time. I told them that God was trying to help them see the truth, and that now I was willing to pray for God to heal her if they would trust him. My daughter agreed; my wife kept silent, but knelt with us. We prayed for her, and God instantly healed her. She arose and went about her household duties. To God's name be the praise and glory forever.

It has now been about twelve months, and they have never had another symptom of that disease, and are well today. God is my physician; he has healed me many times. My trust is in him, my decision is to trust him till I die. "He is the same yesterday, and today, and forever." G. N. Stewart.

Crooked Body Made Straight

Over three years ago our sixteen-year-old son was sick with pneumonia. An abscess formed between his liver and lungs, and through the doctor's attempt to remove this by plasters, the boy's body was drawn together so that he was unable to sit or stand erect. He was so doubled together that it was possible for him to walk only by resting his shoulders on his knees and looking between his legs to see where to go, and then he walked backwards. He was almost as helpless as a baby and was in this condition for nearly a year.

Finally I was taken sick and could not be out of bed, and felt that I was growing weaker every day. I thought my time here was short. Doctors said I should never again be a well woman unless I should undergo an operation, but I did not have the operation. Believing that the Lord can heal now the same as he did when he was here on earth, I obeyed the Word of God by being anointed and prayed for. I began to feel stronger and was soon out of bed, and I have never been in bed a day on account of sickness since. I do all my housework.

While they were here to pray for me, my husband asked them to pray earnestly for our crippled son. He too had been given up by the doctors as a hopeless case. The brethren and sisters prayed for him and anointed him, and he is now healed and is a happy boy. The third week from the time he was prayed

for, he began to straighten up, and on the third day from then he stood upright and went in a buggy more than a mile to Sunday-school. The next Sunday he walked both to and from Sunday-school. To see him, you would not guess him to be the same boy. People came for miles around to see him stand and walk upright. Bless the Lord! He is able to heal today, as he did when he walked on earth. My husband and I can never be thankful enough for what the Lord has done for us. It has now been over two years since our son was healed, and he is still well and strong and has never had a symptom of his affliction. Yours in the one body, Hiley Lane.

Anderson, Ind.

Healed of Cancer

I feel it will be to the glory of God to testify again to the healing of a very large cancerous growth. For over two years I suffered much in my side, and for over one year I was not able to lie upon my right side.

The growth was so large that it was very noticeable to others, and at the time I was prayed for it had eaten through to the outside. There was a place as large as my hand beginning near my right side and reaching toward the front, and also a place of the same size toward the back. Both these places resembled

honeycomb because of there being so many holes; these were increasing fast in size and some had already eaten together. There was also a large lump under my right arm and one on the right side of my neck. From the first of this affliction and all through my suffering I was fully decided to keep my case wholly in God's hands and expected perfect healing from him. The Lord at different times showed me that my afflictions were for his glory.

It was twelve years ago this month, while I was on my way to the Moundsville camp-meeting, that the Lord gave me the assurance he would heal me during that meeting; and a few days later the Lord made it clear that on that day he would heal me; and although I was suffering more intensely than ever, yet in the presence of many ministers I was anointed and instantly and miraculously healed. As I arose from my chair, I felt something give way and the pain and the soreness were all gone. That side was as small as the other. Upon examination it was found that the sores, which a few minutes before were all open and discharging, were all closed up, and that a dry, thin scale had formed over the place. The same evening while I was bathing, even this came off; and the place was perfectly clean and whole. Only the scars were left to show the place of so much suffering, and even these soon disappeared. From that hour until the present I have never had one pain nor symptom of the old trouble. This was all through faith and obedience

to God's Word. I am fully decided to trust him to the end. Mrs. Della Fry.

Fennville, Mich.

Lung-Trouble and Asthma

While living in Tucson, Arizona, through overwork I became weak and nervous. I suffered with headache and fever the most of the time, and I was confined to my bed. My throat and lungs became much affected. My people realized my condition and became alarmed. Through coughing, my left side became swollen and pained me severely. I knew that if I was restored to health again, God would have to heal me. My husband and I prayed for God to heal my side, and the misery was removed at once and the swelling began to leave. My side never pained me again; but the other afflictions continued. Request for prayer was made at Anderson and Phoenix, and God answered, enabling me to get up. When I had been up three weeks, I again took cold, overworked, and had to go to bed. I then took asthma and piles, and my suffering was severe. Again my husband wrote to the church at Phoenix to pray for me, and God instantly healed me of all my afflictions. From the depth of my heart I said many times, "Praise the Lord!"

That was more than a year ago, and I am still healed of all those afflictions. For more than thirty

years God has been our only physician. He has healed us many times. Oh, how I praise God for his Word, which is forever settled in heaven and can never pass away! We can say from experience that "these signs shall follow them that believe" (Mark 16). My whole desire is to be faithful to the end. Your sister in Christ, Mary L. Robinson.

Lubbock, Tex.

Blind Eyes Opened

While we were living in the Beachview Burough in Pittsburg, Pa., in February, 1906, my only little girl was taken with a violent form of measles. God touched her body, and the measles departed, but a backset came. Her body became infected with sores and corruption of a serious nature. God miraculously healed her again, but again the disease returned, this time centering itself in her eyes. She became totally blind. Her eyelids were closed, and when I would open them, anxiously inquiring, "Can you see Mama?" the child would always answer no. Our hope, however, was in God, and we continued with fasting and prayer to wait upon him. The greater the burden and the pressure, the more we longed for the virtue, the holiness, and the power of God.

Finally, while we were still clinging hopefully to the promises of God, at a divine healing service in the

auditorium on the camp-ground at Moundsville, W. Va., in May 1906, Bros. E. E. Byrum and Wm. Ebel took the child from my arms at my request, anointed her with oil and prayed the prayer of faith, and returned her to me with her eyes open.

I have searched the Psalms to find a suitable song of praise for such goodness to such a humble servant. My gratitude can not be expressed. As my child opened her eyes and looked out upon the beauties of nature, she exclaimed, "Oh, now I see the leaves upon the trees!" As we returned home, she stopped passers-by to say, "My eyes were blind, but the Lord healed them, and they are open."

The child is now fourteen years old. Many yet live who can testify that she was blind. All who see her now can testify that she can see. Only this year she passed successfully her grade in school without any inconvenience from her eyes. Mabel C. Porter.

Huntington, Ind.

Tumor and Dropsy

I have lived almost my threescore and ten years. For many years I was a constant sufferer from various diseases and ailments, but since accepting the Great Physician as my healer, I have not known the effects of drugs. I have been healed of my sicknesses and am so renewed in body that I now have unusual health

and strength for an aged woman. I am able not only to do my own housework, but also to do washing for others in order to support myself.

In answer to prayer I was healed of a very large and grievous tumor in my side. I had been operated on for this before I was saved, but in a few years it came back again. Now it is entirely gone. In February, 1914, I was instantly healed of a severe attack of something like typhoid fever. Many had decided that I could not recover, because I was so old. In less than ten minutes after I was anointed, I was out of bed and dressed myself. I was able to go about until the first of December, when I became afflicted with something like dropsy, as many old persons do. My body and limbs were so swollen that I could not dress myself. On December 11 I was again anointed and hands were laid on in full obedience to the Scriptures. In answer to prayer I received instant healing. The next day I walked two miles to be in a meeting at Scranton, where I testified, that God might have praise for healing my body completely.

It has now been more than three years since I was first healed, and it will be three years the eleventh of next December since the latter case referred to; and during all this time I have not been troubled in body in the least by any returning symptoms of either affliction. I have, however, been slightly affected in other ways, with such ailments as are common to aged persons; but in each instance I have trusted in God

alone and have been graciously delivered in every case. I am able to walk two miles to the regular prayer-meetings and return, except when unfavorable weather hinders. I love the church of God and find by experience that it pays to serve the God of the Bible in this life. Your sister in Christ,

Scranton, Ky. Nannie Armitage.

Eczema of Twenty Years' Standing

God saved me fourteen years ago last March and sanctified me a few months later, and I have been trusting him ever since for both soul and body. I have been healed many times. I was healed nine years ago of eczema of twenty years' standing. I sent to Anderson for an anointed handkerchief in accordance with Acts 19:12; then I fasted and prayed and applied the handkerchief fully expecting to be healed, and I was not disappointed. Though the work was not done immediately, I still held on to God, never doubting, knowing his promises are yea and amen to those who believe. Four days, as nearly as I can remember, after applying the anointed handkerchief, I was very busy doing up my morning work, when the thought came, "Where is your eczema?" and when I looked, behold, I was every whit whole. There was not a trace of the dreaded disease on my body. Oh, how I praise and thank God for his goodness to me!

Detroit, Mich. Sarah Mullen.

Pellagra and Other Afflictions

About six years ago I learned of Jesus and his power to save and to heal. Since that time I have been afflicted in various ways. In the summer of 1914 the loathsome disease pellagra took hold upon my body, and the enemy whispered to me that I must die. But at times when in prayer I would feel encouraged that I would be healed. In October of the same year I attended a revival at Sumrall, Miss., and was anointed. As they prayed I felt the divine touch go through my body. Praise His holy name!

I have also been healed of rheumatism, bloody flux, and something like tumor. Also, my wife has been healed of something like creeping paralysis in her hand, and of toothache many times. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Truly, we have found Jesus to be the same sympathetic, compassionate Jesus as he was when he cleansed the leper, raised the dead, restored sight to the blind, unstopped the deaf ears on the shores of Galilee. A. W. Willis.

Seminary, Miss.

Healed of Heart-Trouble

I suffered for years with heart-trouble. I would fall and lie unconscious for a long while at a time. I took treatment from many doctors and would take

any kind of medicine that was recommended to me. I found them all unsuccessful. At last I decided to take Jesus as my healer. He had healed me of other sicknesses, but I had always been unable to exercise faith for this disease. He healed me completely. There is nothing impossible for him to do. Abbie Mercer.

Des Moines, Iowa.

Infantile Paralysis

Our boy had infantile paralysis and the Lord healed him. He is now walking and talking. He was taken sick the fourth Sunday in August, and on the first Sunday in September we had a doctor. He left some medicine, but said that he did not have any hopes for the boy. We did not give any medicine, but trusted the Lord, and sent for Brother Mitchell. He anointed and prayed for the child, and in a little while we could see a change.

His head and eyes were drawn backward, and his limbs were drawn to his breast, and it seemed that every leader in him was strained. He could neither see nor talk, and he looked like a dead child. Our neighbors and friends thought he would die. Some said he would live two hours and some twelve. People crowded in to see him die, but praise the Lord! he got better in a few days. Some one sent the health officer to see him, and he said that he did not think

the boy would live, but that if he did live he would always be a cripple in some way. He also said it was the fourth case in the county and that the others had all died. Some of the people said that if he died they would have us arrested for not giving him medicine. But as soon as he began to get well, the one that did the most talking would not come on the place. It pays to trust the Lord. He never fails us in time of need. Your brother and sister in Christ,

Vinemont, Ala. J. J. Lott and Wife.

Stomach-Trouble and Cancer

I praise God for a full and free salvation that keeps me every day from all sin. For the glory of God and for the benefit of suffering humanity I shall tell of some of the Lord's dealings with me in the healing of my body.

For twenty-five years I had stomach-trouble. I tried many doctors, but found only temporary relief. I never had a good night's rest. When I would lie down, my heart would bother me so that I would nearly smother. The doctors gave me up, and seemingly all hopes were gone. Seventeen years ago one of my neighbors gave me a Gospel Trumpet to read. It was just what I wanted. I compared the Trumpet with the Bible, and God gave me faith to be healed. I wrote to Brother Byrum to pray for the healing of

my stomach, and the very hour he prayed for me I was healed instantly. I never lost any more sleep.

Since then I had a cancer in my right eye. It was eating and discharging for about ten years. I counseled with three doctors, and they all said it was cancer, but I did not have anything done for it, except to trust God. Sister Lodema Kaser and others prayed for me, and the Lord healed me. It was gradual healing, but I am sure the Lord did it. To him be all the glory.

I have not taken a drop of medicine for about seventeen years. I desire the prayers of all the saints that I keep humble. Your saved sister,

Mary J. Crowder.

Enlarged Tonsils

At the death of our daughter, Sept. 5, 1916, her two little boys came to live in our home. The older was afflicted with enlarged tonsils. He grew worse and was so bad he would strangle when drinking, and when asleep he would nearly smother and would make such a noise that he could be heard down-stairs. His mother had been opposed to an operation, but our friends advised us to have his tonsils removed at once. I had the care of the two little motherless boys resting on me. Perhaps some one that reads this testimony has had a like experience and will know how I

felt. I did not want to go against our daughter's wishes. One night in October I went to his bed, and he was strangling and snoring. I decided I would stay right there on my knees until God healed him, and it was not long until I had the assurance that he was healed, and he is still healed today. To God be all the glory. Tillie Poling.

Walker, W. Va.

God Healed While They were Going to the Doctor

In August, 1909, several of us were holding a tabernacle-meeting one and one fourth miles from Rainier, Oregon. One day a message came to us that a child was dying in the house just across the road from us. The mother thought that the child had drunk about one half cup of kerosene while she was away from home.

They lived some distance away and had brought the child to this house, where they were hastily preparing to take it to the doctor in town. The woman who lived here and who was a friend of the child's parents, knowing that we believed in divine healing, called us in to pray for the child. Apparently the child was dying; it had turned blue around the mouth and seemingly was breathing its last. We prayed earnestly and felt the assurance that God had heard

us, although at the time there seemed to be no change for the better. The parents, not knowing what it was to trust God, still felt that they must take the child to the doctor if its life was to be spared; so after prayer they hurried off to town. When they were half way there, the child rose up and began to talk and play. It was well from that moment. The parents said: "There is no use going any farther. Why go to the doctor? The child is healed. We'll turn and go back home." And they did, testifying to what God had done. Hazel G. Neal.

Portland, Oregon.

A Remarkable Deliverance from Devil-Possession

I desire to testify that in answer to prayer I have been wonderfully delivered from an evil spirit, that God may have the glory and his name be exalted.

About seven years ago I realized that I was in a miserable condition from some cause. I often had severe attacks of something like convulsions, which caused such intense suffering that my health was almost wasted and destroyed. I was examined and treated by different physicians, but none could give relief, and none could offer any hope for a cure. Some thought I had consumption of the bowels, some said I had epilepsy and other such troubles, but each decided that there was no cure for me. I continued

to suffer frequent attacks of fits (as the violent attacks of suffering were generally called), and the misery and torture that I was obliged to undergo in each spell were terrible.

These attacks usually began with a heavy drowsiness, which soon merged into violent crampings and convulsions (as they were often called) accompanied by writhings, foaming from the mouth, gnashing of the teeth, wierd looks, fierce shrieks, and frantic gestures of the head and hands. These spells often lasted a day and a night. During all the time it required from two to five persons to hold me in bed.

After giving up all earthly hope, I was advised to seek help from God, and I soon began to trust in him. But oh, how difficult it seemed to do so! for when I would try to read the Bible, I would be taken by those drowsy, sleepy attacks that overcame me so that I would be obliged to close the book and lay it aside.

Many times when attacks came upon me I would have the saints (members of the church of God) called, and when they would pray for me to be healed, I would get temporary relief, but would soon be seized by a return of the attack, which rushed upon me more particularly if I was worried or vexed by anything.

Finally some of them began to discern that instead of my having epilepsy, I was possessed by a spirit of the devil. So the next time I was attacked, instead of their praying for God to heal me of affliction, they

agreed in prayer, took a stand against the spirit, rebuked it in the name of Jesus, and commanded it to come out of me. Then there was room for no doubts as to what was the cause of my trouble; for at the very instant the devil was rebuked, I began to sink as one smothering to death, and I lay like one lifeless until my body began to grow cold. Suddenly I roused and arose with wild yells, vicious screams, and other demoniac manifestations, and tried to run away, but those praying overpowered me and refused to release me. I was held in this position for an hour or more, but at times human power was not sufficient to control me. Yet when I would almost make my escape, they would cry to God for special help, and in each instance their strength was renewed, and again they would be able to take me into control. I would again lie as one dead, for a time, and then arouse with another attempt to escape. Then, after a time, I became noisy and began growling and barking like an enraged dog, braying like a mule, pretending to dance and to pick a banjo, and humming a wierd tune; then I changed to loud, abusive threatenings; and when the devil would again be rebuked and commanded to release me, the answer would be: "I will not come out. I've got her. I won't give her up." All these answers came (I am told) as from some coarse-voiced person from beneath me, but echoed through my body, and neither my lips nor my tongue moved. Those who prayed refused to yield, be scared, or waver. So I

began to cry, beg for water, pretend to be smothering, and beg for sympathy. But seeing that it was only a plan of the devil to baffle their undertaking, they heeded none of my pleadings, but held firm and continued to rebuke the devil, demanded my release, and refused to consider anything but an unconditional surrender and perfect deliverance.

After about an hour of such, the final struggle began. During that time others were arriving from different points. The pastor also came, and a number of unsaved friends and neighbors gathered about. When the final stand was made, I began with loud and painful manifestations as one strangling or trying to vomit, until my throat seemed to be bursting asunder. In this fearful agony, I reared my body upon my head and heels, stomach upward, like a hoop; and with a loud, strangled shriek, I was instantly delivered, clothed with my right mind. I straightway arose, praised God for deliverance, and glorified the name of the Lord. It seemed that my throat was torn to pieces, but I was assured that God could relieve and heal my throat. I took courage and accepted his promises, and the pain left my throat instantly, and we enjoyed a glorious time of rejoicing in the Lord.

I was delivered August 9, 1917, and since then I have enjoyed perfect freedom and deliverance. I can now keep awake to read the Bible, and I heartily enjoy reading the truth. I desire that my experience may cause some other poor souls who are bound by

the devil to find relief in the name of the Lion of the Tribe of Judah, who came to set the captive free, for he certainly has power to bind the strong man.

While in the midst of my sufferings, I would be conscious of my condition at times, but was powerless to utter my desires. I was forced to speak the mean words and to act as I did; but it seemed that Jesus stood by, willing to release me in due time, but required that it be so in answer to fervent prayer. Oh, how I praise God for a people who held firm and refused to let go of me till victory came!

As I was unconscious part of the time, I have merely stated the facts as those who were with me gave them. I am able to give as reference the names of a number of persons, both saved and unsaved. Your sister saved, Mary Mynhier.

Corroboration

I can testify that the statements contained in Sister Mynhier's testimony are as true as the persons present know how to express the facts. The testimony was read in the hearing of all the persons who were present at the time of her deliverance and was criticized before it was mailed. I assisted in the criticism, and I can conscientiously state that we can not find language to express the facts as they actually appeared to us.

The unsaved persons who were present are ready to give corroborative testimony should such be de-

sired. I wish I could find language with which to picture the experience just as it looked to us. I have seen several persons who were tormented with evil spirits, but no other case that compared with this one. We all agree that her statements in the testimony have not been in the least exaggerated.

As I came near the place where she was, I met a number of persons who had fled from the scene in terror, and they told of the affair in very exciting terms. Then upon my arrival at the place those present cried out: "O Brother Williams, hurry to us, for if ever we needed help it is now. We have found the worst case of devil-possession that we ever came in contact with. Oh, do hurry!" And as I approached the spot, I was almost terrified at the wild noises about her head.

While she was lying as dead, the noise was more like that of the moaning of a telephone-wire when the wind is blowing than anything else I could compare it to; but when she was again attacked, the noises were of so many strange kinds that I am at a loss to know how to describe them. In the meantime her looks were even more terrible than the noises. At times her mouth would extend outward like a pipe to an unreasonable extent, with her tongue extending still further like a spike, and her eyes were awful. Once she gained sufficient control of her organs of speech to speak to me in her natural voice, and she pleadingly said, "O Brother Williams, you don't

know what I am suffering," and then she was overcome by another wild, stormy attack. When the prayers prevailed, the victory was as sudden as thought, and as evident as could be described with words. Yours in Christ, G. A. Williams.

Yale, Ky.

An Invalid for Nearly Fourteen Years

I was born in the year 1867 and from my early childhood was afflicted with heart-trouble. Later I became afflicted with other complications until I finally became an invalid, and for nearly fourteen years I was unable to stand on my feet or walk a step. My suffering from nervous attacks and paralytic stroke was severe. I had creeping paralysis, my hips being paralyzed and helpless, so that if I undertook to cross the room alone I had to get down on the floor and creep like a little child, or rather drag myself. One who has not passed through such an ordeal can scarcely realize the suffering and inconveniences of such a life with no encouragement from doctors.

My regular family physician and surgeon on examining me pronounced my case incurable, a hopeless one. After I had read the promises given in the Word of God for the healing of the sick, such as Jas. 5:14, 15; Mark 16:16-18, and others, I began to be encouraged and felt that some day I would be healed by the

power of God in answer to prayer, although it seemed that I was not able of myself to properly exercise faith for my healing.

On Monday afternoon, March 19, 1917, Brother Byrum anointed me with oil according to Jas. 5:14, 15, after which he laid his hands upon my head in accordance with Mark 16:18 and offered a short prayer. Immediately I felt the power of God penetrate my entire being from head to foot. As he left the room to pray for somebody else, I arose from my wheel-chair and stood on my feet, the first time for nearly fourteen years. With renewed strength and God-given power, I began to walk. In less than five minutes I was walking back and forth in the long hallways of the Trumpet Home as naturally as I did years ago. To me the change has been marvelous indeed, and I am giving God the praise and glory.

Kokomo, Ind. Mrs. Clara R. Stewart.

Healed of Cancers of the Stomach

I truly praise God for this privilege of telling how the Lord healed me of cancer. After several physicians had pronounced my case incurable, I was left a helpless invalid for over two years. I could not walk by myself, but had to go about in an invalid-chair. For twenty months I took no medicine, but took injections in my arm with a needle. My stomach was

four times its natural size. The doctor said there was positively no remedy for me.

I was in the city of Logansport, Ind., and for two years I struggled, but instead of growing better I became worse, although the doctors did everything they could for me. We left our home and went to the Soldiers' Home at Lafayette, Ind. For eight weeks I lay there, part of the time unconscious. Finally a doctor said to my husband: "You may take her to the room. She will never be any better nor able to walk." I was indeed a helpless invalid and could scarcely eat anything.

While I was there suffering intensely, I received Brother Byrum's book on divine healing, and began to get in touch with the Lord. I was living as close to God as I knew how to live. In that book I learned how God had so wonderfully healed people, and I had faith to believe that if he could do that for others he could do the same for me. It was during that time that God showed me three nights in succession that if I would send to the Gospel Trumpet Office and have some one to be agreed with me and anoint me, he would heal my body. I sent for Brother Byrum, asking him to come or to send somebody who knew how to pray the prayer of faith. He could not come, but he sent Bro. J. R. Hale. When he came to my home, I also had pneumonia. I knew God was going to heal my body because he had given me the evidence, and I was trusting him. Brother Hale could not talk to me

until after he had prayed. I had no more pain. At nine o'clock in the evening he anointed me and prayed, and as he removed his hands, the Lord instantly healed me of cancer of the stomach. I thank God for his healing power. Man's extremity is God's opportunity. Jesus is the same today as when he walked the shores of Galilee.

Sandusky, Ohio. Mrs. Nora Parson.

Blind Eyes Restored to Sight

On the 19th of June, 1883, the Lord opened my blind eyes. I had lost control of the eyelids and had not read a line for almost three years. I was helpless and was led about by some one. Nine months before my healing I was converted and sanctified. From that time I was forcibly impressed that I should be healed. I did not know when or where, but I knew the work would be done.

In the month of June I was invited to attend a camp-meeting of the church of God at Bangor, Mich. I prayed earnestly and felt impressed that I should be healed. I was so confident that the work would be accomplished that I took paper and envelops with me, telling my parents that I would write to them when I was healed. During the meeting many prayers were offered in my behalf, followed by the laying on of hands, which took place on the fourth morning of the meeting. I felt impressed that I should be

healed that day. A brilliant light like a flame of fire encircled me, and I was filled with the glory of God. This continued until about five o'clock in the afternoon. In one moment of time the Lord touched me with his power. I then had perfect control of my eyelids and gazed upon the congregation and praised God for about one and one half hours, and then went out into the bright light without any unpleasant sensation.

This was the first I had been able to see for nearly three years. My eyelids had been so inflamed and granulated that I had suffered much, but in less than three minutes all the granulation and inflammation ceased, and since that day I have enjoyed the use of my eyes. I can read, write, and do everything else I could do before I lost my sight. I enjoy his blessings. To God be all the praise.

South Haven, Mich. Mrs. Emma Miller Palmer.

Severe Case of Rupture Healed

During the spring of 1916 our little seven-months-old daughter became ruptured during a violent siege of whooping-cough. At first we paid little heed to the affliction, but as she gradually became worse, we procured a truss, which she wore night and day. In January of the next year we discovered a rupture in

another place, and the doctor pronounced it a compound rupture. We procured two kinds of trusses, hoping, as the doctor had told us, she would be cured in a short time. Neither one, however, gave satisfaction, as there were so many straps, etc., that her little body was in torture continually, and besides, the trusses came apart so that we found it impossible to keep them on her. God only knows the agony of mind I suffered, especially as I realized she was growing worse.

Although I firmly believed in divine healing, somehow I had not appropriated the promises to her case, as my husband was not saved and my faith somewhat weakened. But I soon came to the decision that if my child was ever healed I must put her in God's care, as physicians declared she was too young to be operated upon.

Last fall during the St. Louis, Mich., camp-meeting, the Lord, in answer to my prayers, permitted my people to bring her to the camp-meeting, which I was attending, and after she was anointed according to Jas. 5 : 14 she was instantly healed. She has not worn her trusses since that day, and she now is three years of age and in perfect health.

Dear afflicted ones, be encouraged to put your case in God's hands, for surely our God has lost none of his power.

Trusting that this may be a source of encourage-

ment to those who are suffering from affliction, I am,
Your saved sister, Mrs. M. E. Haller.
Coleman, Mich.

Marvelously Healed of a Broken Back

Nine years ago I was unsaved and was a confirmed drunkard. I was then working in a coal-mine fifteen miles west of Denver, Colo. One day I drank so heavily that I had to be put to bed that night. The next morning I was all right, but I had worked only a few hours when an awful accident befell me. While I was sitting in the mine boring a hole in the coal in order to put in a blast, a rock (those who saw it said they thought it must have weighed a ton) eleven feet above me fell upon me, folding my body between my limbs. The men working by me carried me to the operating-room. I lay unconscious about three quarters of an hour. When I came to, my body was numb, and I felt no pain until about seven hours afterward. I was surprized to be there in the hospital; I seemed to still be boring away in the mine. I saw my partner sitting by my side, and asked, "Frank, what's the matter?" Jumping up, he exclaimed, "Don't you know?" "Yes," I said, realizing now that I was hurt, "I am hurt." "Yes," said Frank, "I never expected to hear you speak again."

I asked Frank what they were going to do with me,

and he told me they were expecting the doctor any minute. The doctor soon came bringing an assistant with him. They bathed me and bandaged my back, which was broken, and my limbs, which were crushed and broken. One of my knee-bones was crushed to almost nothing. It, of course, could not be set. I heard the doctor say that I must be taken to the hospital at Denver. After they went into another room, I heard one of the doctors ask the other, "What are we going to do with him when we get him there?" "Have to amputate his limbs," the other said, "because mortification will set in." Turning to my partner, I said, "I'll not go." I knew I could not survive such an ordeal.

"Where do you want to go?" asked Frank. I was well acquainted with a widow in Denver, and I told him I wanted to go there. "She can't do anything for you," said Frank. I knew she couldn't, but I wanted to die there, not in a hospital. I called the doctor; he tried to persuade me to go to the hospital, but I refused. The doctor thought I was out of my head, and so did not pay any attention to my wishes.

When we arrived at Denver, I saw the hospital ambulance waiting for us. I was in despair. I turned to Frank and said, "Frank, if you let them take me there, you will be my murderer." I felt this way because I had gone to the mines on Frank's account, anyway. Frank jumped up and declared to the doctors that they would have to kill him first be-

fore they could ever take me. So, after all, the doctors consented to take me to the home of the widow. When she saw the ambulance draw near, she came toward me crying and wanting to know what she could do for me. "Let me die in your home," I said. She said she would gladly help me in any way that she could. They laid a board on the bed and put me on it, for I could not stand anything under my back that would give any; it would cause pain unendurable. I was already suffering enough by this time.

How I Found Christ

When the doctor had gone, the widow began telling me about some people in the city who believed in divine healing. She said they believed God could heal all manner of sickness and cripples too. She said that if I would give my consent she would find them for me. I was a skeptic, and though I was facing death and eternity, I was not interested, but for her sake I consented. But God was interested in my poor soul and my poor dying body.

She went away and in an hour and a half she came back with a minister and two Christian ladies. They wanted to know if I was saved. I supposed they meant whether I belonged to a church. I had been a Roman Catholic, but had given up that faith some time before; so I answered, "No." The minister began to tell me that I needed God, and that if ever I needed him I needed him then. I asked the minister

where I should seek God. He began quoting Scripture, but it was as Greek to me. I had never known anything about the Bible. Finally he said to the women, "Let us kneel and ask God to have mercy on this poor man's soul." So they did and went away.

Three quarters of an hour after that I fainted, and then I had a vision of Jesus on the cross. I saw the blood dropping to the ground. I cried and said, "Thou art the Christ that died for my sins; I have not known thee. Have mercy on me, Lord." Coming to, I found myself weeping. I cried to God to forgive me. I prayed for six days and six nights. I saw nothing but the pit of hell before me if I did not find pardon. I was suffering intensely in my body. I said to the Lord, "Don't let me die. I'm willing to suffer until I've fully repented and have been forgiven." I realized how awful it was for me to die without God.

On the seventh morning I prayed the same prayer I had been praying, and then I began to die—I felt I was dying. It seemed impossible for me to live. The last words I said were, "O God, if I knew I were forgiven, I could die happy." I was alone in my room. I seemed as one dead. A voice came to me, it seemed to be the voice of God, saying, "Put thy right hand on thy back, and thou shalt be healed." I felt a hand on my back; whether it was my own, I do not know. The next thing a miracle took place, all glory be to God! I found myself standing by my bed, sound

and well! I was a different man. I was changed so suddenly that I said, "Lord, this is not me." I could not understand it all. It was too wonderful for me. I don't know how long I stood there. Finally, realizing that I was standing there, I put on my clothes and walked down-stairs. The woman was cooking breakfast. When she saw me, she raised her hands and exclaimed, "What has happened?" thinking, of course, that I had died and that she was looking upon my spirit. "Don't be alarmed," I said; "I'm all right." I called her and her children to the front room and told them everything—of the long weary days and nights of prayer, and of how God marvelously worked. The fifteen-year-old girl, who had been skeptical, said, "Mama, I know now that there is a living God."

Within one and one half hours the yard was filled with between three hundred and five hundred people. I stood on the back porch and told the people of God's miraculous power. Oh, how I longed to take the Bible and go out and preach God's saving and healing power! for not only had he healed me, but I felt that morning the pardoning grace of God. I was a new man, soul and body. But I could not read English; and after I had told one man what God had done for me, he laughed at me; he did not believe it. Different churches all over the State sent for me to tell them of my wonderful healing. Many believed. Oh, what a wonderful God we have!

A Comforting Vision

Six months afterward, while I was herding sheep out on the prairie desert of Wyoming, God gave me a vision of my acceptance with him. It was a bright, clear day in the fall. I was sitting on the ground reading what little I could in my Bible; I could not yet read English very well. I came from Poland and had not been in this country long. I was reading 1 Cor. 6:9, 10—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Not yet understanding the Bible, I thought from this that because I had been a drunkard I could never see the inside of heaven. It was as though a dagger had struck my heart, had pierced my very soul. I knew before this that I was saved, but when I read this scripture, I felt I was lost. I threw my Bible from me. The book that said God would save me had told me that I was lost. I fell on my knees and cried, "O God, I know thou didst save me; but if this be so—if because I was once a drunkard, I shall be lost forever—let me die now, for I can not live." I cried bitterly.

While I was crying and calling upon God, an angel appeared, and I seemed to be in another body. We

were face to face, but the angel did not speak. He just looked at me, turned about, and began to walk away, and drew me with him. It seemed as though some great, unseen, magnetic power was drawing me. He was always about fifteen feet ahead of me, and I was never permitted to be any closer. We came to an archway and the angel led me into a room in front of the judgment-bar. God sat on the throne. There was a veil between God and me. The angel said, "I've brought this man to judgment." I heard the voice of God, gentle but powerful, "Judgment is given unto the Son."

So, turning, the angel walked out, and I followed in his steps. We walked to the right through another gate and into another room, where sat the Son upon his throne. Going to the bar, the angel said, "I've brought this man to judgment." Satan stood in the gate and said, "He's a drunkard." I turned and looked at him. I saw his deceit and his jealousy. Then I heard the sweet voice of Jesus, "He's all forgiven; go in peace." Turning, we left the judgment-bar. When we were outside, the angel put his arms around me and said thrice, "All forgiven; go in peace." Then the angel shouted and said, "Glory be to God!" and he greatly rejoiced. I rejoiced with him. I said within myself, "O, Lord, if I could always retain this joy I could be burned in the furnace. I know it would not hurt me."

When I came to myself I was still rejoicing, and,

thank God, I am still saved and rejoicing that I have the promise of an abundant entrance into the kingdom of heaven.

I affirm that the foregoing story of my life is true.

Joseph Dopkowski.

1980 N. Commercial, Salem, Oregon.

APPENDIX

The Last Twelve Verses of St. Mark

Higher critics of the Bible, skeptics, and opposers of the miraculous manifestation of the power of God through human agency in these last days try to justify their position by branding certain scriptures as spurious and say they are not in the old Greek manuscripts. Among the passages in the Bible thus branded are the last twelve verses of the sixteenth chapter of St. Mark, which read as follows:

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

In the year 1904, the author, in company with A. D. Khan, of Calcutta, India, visited the largest libraries of Europe to examine the oldest Greek manuscripts of the New Testament. Our first place of investigation was the famous Bodelian Library in the historic city of Oxford, England. Here were 650,000 volumes and 32,000 manuscripts. Codex Tischendorfianus IV was the oldest Greek New Testament manuscript that Oxford possessed, and in it were the disputed passages of St. Mark. The last twelve verses of the sixteenth chapter were there just as we have them in our English Bible.

At London we examined three of the ancient manuscripts of the Bible which were kept in the library and manuscript department of the British Museum. The first of these, Alexandrinus, is one of the most ancient manuscripts of the Bible in the world, written in Greek paleography about 1,500 years ago, on fine parchments. We had the privilege of reading this very original volume, and found the entire passage of Mark 16:9-20. Then we examined Codex Harleianus

and Codex Burneinus, manuscripts of the ninth and eleventh centuries. Both manuscripts contain the whole disputed passage.

In the National Library of Paris we examined the important and curious manuscript known as Codex Ephræmi, which is one of the most ancient manuscripts of the Bible. In value it is as important as Codex Alexandrinus of the British Museum, and in antiquity it stands fourth, if not earlier. It also contains the last twelve verses of St. Mark.

The Royal Manuscript of Paris is about 1,200 years old, and is the only ancient manuscript, so far as we know, that contains an alternative conclusion of St. Mark. Upon examination we found that it gives also the usual text at the end of the gospel in full. In like manner we found the twelve disputed verses in Codex Cyprius, which is also about 1,200 years old, and also in ten other important manuscripts. And we discovered some of the false arguments and misrepresentations of some of the so-called eminent scholars.

At Venice, Italy, we examined four of the most important manuscripts and found the entire passage in them all.

In the Vatican Library at Rome we examined the original manuscript of Codex Vaticanus, which is said to be one of the two most ancient Greek manuscripts of the Bible. This manuscript omits the passage in question. But enough blank space is left on the page for its insertion, showing that the scribe knew of its

existence; but for some reason it was not inserted, although in other old manuscripts and still older versions in other languages these verses appear, also in the writings of the Apostolic Fathers. Another point worthy of consideration in this connection is the fact that not only was ample room left on the page for the insertion of these verses, but at the close of no other book or epistle in the manuscript was such space left, the next one in every case following immediately and leaving no unnecessary space.

Codex Sinaiticus, discovered by Tischendorf in a monastery at Mount Sinai, was kept at St. Petersburg (Petrograd), Russia. As we did not visit that city, our only chance of examination was to procure a facsimile copy of the sixteenth chapter of St. Mark. Through correspondence a photographic copy of the desired pages was procured. It does not contain the last twelve verses, but space was left for their insertion.

In view of these facts and the statement made by Matthew (Matt. 28 : 18-20), there is but little room for skepticism in regard to the precious commission given by our Master as recorded by St. Mark.

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